

DEC 3 1928

MISSIONS



Two Destitute Children on the Site of Their Destroyed Home in Porto Rico. How Will They Spend Christmas?

Have You Invited World Youth?

_____	(Name)
_____	(Address)
<p><i>At Home</i> TO THE YOUTH OF THE WORLD January 1st to 31st, 1929</p> <p><i>Number of members in family</i> _____</p> <p><small>Note—The signing of this invitation entitles the family or individual to receive a copy of the <i>Latchstring</i></small></p>	

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THE NORTHERN BAPTIST CONVENTION

BOARD OF MISSIONARY COOPERATION

276 Fifth Avenue

New York City

MISSIONS FOR 1929

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QUESTION BOX

(Answers found in this issue)

1. What Baptist college had to turn away 600 applicants this year?
2. What is meant by *carreterra*?
3. Who is Herman C. E. Liu?
4. What did anti-Christian students at Suifu do to the principal of their school?
5. In what school did 11 out of 16 girls "give themselves to Christ" at Christmas?
6. What place is said to be more modern than most other towns in Palestine?
7. In what field are 3,000 priests working to "overcome Protestant influence"?
8. Who said that Congo "must have more missionaries at once"?
9. How many church buildings are reported destroyed by the Porto Rico hurricane?
10. "There is no place in the Christian church for the prig and the busy-body." Who said it?
11. Who is Juan Bautista Rosario?
12. "As soon as the alphabet is learned the pupil becomes a teacher"—where?
13. What does *tamosha* mean?
14. How many members of one church in the Congo have become pastors and missionaries?
15. What field in Burma is celebrating its first year as a mission station?
16. How will February 15, 1929, be observed?
17. How many Christians in Belgian Congo?
18. What happened to the Baptist chapel at Coamo?

PRIZES FOR 1928

For correct answers to every question in the 11 issues, January to December inclusive, one worthwhile missionary book will be given.

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PORTO RICAN HURRICANE REFUGEES. TOP: INTERIOR OF THE BAPTIST CHURCH IN CAYEY DURING THE SUNDAY FOLLOWING THE HURRICANE. BOTTOM: HEADQUARTERS OF THE AMERICAN RED CROSS

MISSIONS

VOLUME 19

DECEMBER, 1928

NUMBER 11

Merry Christmas and Happy New Year to All



MISSIONS gives the glad annual greetings to its readers in many lands, to its faithful contributors who have done so much to make it of value, and to all its friends everywhere. May the spirit and the joy of Christmas be in every heart and

life. May the story of the Christ-child born in Bethlehem's manger come with new force and freshness to those who are in the midst of the pressure of the years, restoring something of the upspringing energy and ambition of youth. And may the little children be made glad with all the happy anticipations and realities that belong to the Christmas holiday season. How Christmas is observed around the world is entertainingly pictured by Mr. Lippard, with the aid of workers in many fields. Dr. Franklin has a rarely interesting article on "No Room in the Inn," with personal memories of his recent travels in the Holy Land. We see Congo at Christmastide through the eyes of Mrs. Fréas.

Dr. Baldwin reports the Belgian Congo Jubilee forcefully. Dr. Lerrigo will have his say later.

Dr. Mott interprets for us some phases of the Jerusalem Missionary Conference. An editorial speaks of this Christian leader who has just laid down his active connection with the Y. M. C. A., and received a remarkable tribute at the farewell dinner given him in Chicago as a feature of the National Council "Y" meeting, at which he terminated his official relation, and his successor, Mr. Ramsey, assumed office as executive head of the great institution developed under Dr. Mott's leadership. Other editorials treat of *The Latchstring* Laymen's Round Tables, and a Japanese editor's view of Christmas.

Many pages are devoted to the hurricane that swept over Porto Rico, leaving conditions dreadful and dis-

tressing, which our people ought to realize more fully than they have done, because the appeal for help from our stricken Baptist people is urgent and should find immediate response. We have striking illustrations furnished by Coe Hayne, with his day-by-day record of his trip to the island. Then a Porto Rican schoolgirl, Antonia Vazquez (z is pronounced like a soft th as in thin) describes vividly her homeward trip the day after the storm. Mr. Detweiler shows why relief is imperatively needed. It cannot be that we shall let these Porto Rican Baptists feel that we have forgotten and deserted them in their helpless plight. Great Christmas cheer should go to them. A quick move is necessary to get it there in season. But nothing could make the Christmas more enjoyable at home than a substantial gift to this emergency fund which the Home Mission Society is seeking to raise "over and above."

There is news from the Italian Baptists; the Board of Missionary Cooperation is active, and Round Tables are giving the laymen something to think and do about. The departmental pages overflow with news. The departments, indeed, have a little world of their own in which to move—and moving pictures they certainly are—the Ambassadors, Guilders and Crusaders, always alive. The Open Forum of Methods is full of suggestions. There is a monolog on MISSIONS, too, that might be used effectively in many churches that have not, but should have, clubs of subscribers.

Send for extra copies of January MISSIONS, which will contain not only *The Latchstring* complete, but Elihu Norton's Supplementary Discussions with Amy concerning the matters which *The Latchstring* brings to their attention. It would be a graceful thing to send some copies to friends, thus inviting them to join in the hospitality extended to the youth of the world. Extra copies may be ordered at ten cents, postage prepaid.





"BEHOLD, THERE CAME WISE MEN FROM THE EAST TO JERUSALEM."

"No Room in the Inn"

BY JAMES H. FRANKLIN, D. D.



URING our sixteen days on the Mount of Olives we had frequently turned our eyes toward the enchanted hills five miles south of the summit on which we were dwelling, and which is so completely encircled with the scenes of events of deepest spiritual significance in the history of man's search for God, and God's search for man.

Along our northeastern horizon were the hills over which Abraham trekked into the land that was shown him. Moab, Mount Nebo, the blue waters of the Dead Sea, the Jordan Valley, and a little of the arid plains of Jericho were clearly visible to the east of us. The homes of prophets of Israel were not far off. Jerusalem, with its walls, domes, and minarets, was westward, just across the Kidron. The area once occupied by Solomon's Temple, now often thronged with Mohammedan worshipers, was spread before us. But the quiet hills to the south possessed a peculiar fascination.

Somewhere on those hills, five miles south of the Mount of Olives, Ruth had gleaned in the fields of Boaz. Somewhere there David the shepherd boy had watched his father's sheep and had relieved the tedium of his task with flute and sling, even as do the shepherd boys on those hills to this day. Somewhere there Samuel, whose home village was on our northern horizon, had mustered the sons of Jesse and had anointed David to be king over Israel. Somewhere there the shepherds were watching their flocks by night when He was born who was to

hasten Peace on Earth and Good Will among men. Amid those same hills lay Bethlehem, in whose inn there was no room when Mary and Joseph sought a place for the birth of Great David's Greater Son. Somewhere in the village was the manger in which they laid him. Somewhere "the house" in which the Magi worshiped and offered their gold, frankincense and myrrh.

Night by night we had seen the heavenly lights shining brightly over Bethlehem and all Palestine, but it was in the cool of an early morn in April that three of us, not wise men from the East, but disciples from the West, followed the star of our life-long dreams into Bethlehem. The grass was green, and the lilies of the field were in raiment surpassing Solomon's. The fig tree was putting forth its leaves and we knew that summer was nigh. The orchards of olives and the gardens of grapes were awaking. The shepherds were leading their flocks to the hills for a new day. There was sweetness in the air as the early rays of the sun fell on Bethlehem, a fresher and cleaner Arab village than we had seen elsewhere in Palestine. Perhaps more than one heart was singing,

"Oh, little town of Bethlehem,
How still we see thee lie."

Bethlehem is more modern than most other towns and villages in Palestine. Probably there are still an "inn" or two and many a "house" like those which Joseph and Mary saw there when they completed their tiresome journey from Nazareth. And if one would find a setting

to fit in with the New Testament story, let him go to an old-fashioned "inn" (or "khan" as the Arabs say) and to a "house" of the common people who live with their domestic animals. They seem to harmonize better with the stories of Matthew and Luke than do the spots pointed out in the Church of the Nativity. Commerce and ecclesiasticism have so possessed Bethlehem and erected their shrines that one finds it difficult in such an environment to meditate there most profitably on the event which brought new life to men. In some respects it might be better to see Bethlehem from a hillside close by, in a soft light, and then visit an "inn" and a "house" of the old sort in which a family lives with its beasts of burden, rather than spend an hour in the market places, and another in the Church of the Nativity where the chapels of the rival religious groups are close by the traditional manger. But that is true of many of the so-called "holy places" in Palestine. Even if a spot can be identified accurately, such as Jacob's Well in Samaria, why not

the church lies the manger, as the people of Bethlehem believe. But who knows? In the stone floor is a silver star with this inscription: "*Jesus Christus natus est hic de Virgine Maria.*" Whether it was on this very spot or elsewhere in the village, we are sure that somewhere in Bethlehem Jesus Christ was born. We are just as sure



A VILLAGE SHEIK IN PALESTINE

leave it as it was, rather than cover it with ecclesiastical trappings? In general the greatest spiritual values for some of us in a visit to the Holy Land are found out of doors.

Of course we visited the Church of the Nativity in Bethlehem, but we did not tarry long. In a crypt below



A MODERN SHEPHERD OF PALESTINE

also that Christ is being born today in human hearts, among many races, the world over. So what matters it if the exact manger in Bethlehem cannot be positively identified? We may still journey to Bethlehem and its surrounding hills, learn their lessons and worship the Manger Child with fresh devotion. And many whose eyes never saw the town of Bethlehem are making spiritual pilgrimages to the Manger of the Prince of Peace.

If the ecclesiastical drapery in the Church of the Nativity and the rivalry of sects mar our conception of the birth of Christ, let us find an "inn" and a "house" of the old type, and shepherds on the hills. But as we go in our search for simplicity, let us ask whether we of the western world are entirely free from guilt in the matter of draperies which mar the New Testament picture of Christ.

It is not hard to find an "inn" in any important old town or village in Palestine. Usually it is a large circular



SHEPHERDS WITH SHEEP NEAR BETHLEHEM

or square structure built around an open court. On the ground floor against the walls are covered stalls for camels and donkeys in the cross country caravans seeking shelter at nightfall. On the second floor, directly over the stalls for the beasts, are chambers for the drivers of the caravans and other travelers. In such a public inn at Bethlehem there was no room when Mary and Joseph arrived. Therefore the hospitality of "the house" in which the Magi found the Child. Mary and Joseph must have been used to such houses. The Baptist pastor at Nazareth took me into such a house and told me that the Arab Christians believe that when there was no room in "the inn," Joseph and Mary were given shelter in just such a home as we visited.

The home into which Pastor Mosa of Nazareth took me is easily described. It consisted of one room about twenty-four feet square. Half of that space was given to a stone platform on which a man, wife and four children made their home. During the day that stone floor was their social hall and a room for light work. At night six sleeping-rugs were spread there. The other half of the space, with the earth for a floor, was given to the camels, donkeys and calves. The fowls roosted on timbers overhead. There was no partition. The animals lay or stood with their heads next the stone platform eighteen inches above their own floor. At the very edge of the platform occupied by the family was a feeding trough, ten or twelve inches deep, which was convenient for the animals. That feeding trough was the manger. Perhaps in such a house as this Jesus was born when there was no room in the inn. Perhaps the Babe was laid in such a feeding trough, a manger with its straw and stubble. At least that is the tradition among many of the Arab Christians. Certainly at the present time many children are born in such houses as the one we saw.

Let us also go to the fields and find the shepherds. We found them that April morn on a hill from which

Bethlehem could be seen in the distance. But they were not the well-attired shepherds with benign faces such as were pictured in our story books. Nor were they the shepherds of our art galleries. They were most uncouth. They were weather-beaten men, wearing rough, ragged garments, and obviously hardened by their life on the hills with their sheep which gave them a bare existence. Apparently they were illiterate men, living in a small world, knowing great hardship and occupying the most lowly social station. Did men like these first hear the good news? Were they shepherds like these who were the first to say, "Let us now go even unto Bethlehem"? Did Jesus, when He was a young man, mingle so freely with rough men like these that He saw the best that was in them and drew parables from their lives like that of the Good Shepherd? It is a startling thought! Perhaps Jesus saw something beneath the rough and unlovely exterior of such men that illustrated the love of God. Certainly one visitor to the hills that April morning found rich reward as he meditated, not on the ecclesiastical drapery in Bethlehem, but on "the inn," "the house" and the shepherds with their sheep. These furnished much of the background of the picture of the birth of Christ.

Visits to an "inn," a "house," and the shepherds tending their sheep started trains of reflections. Not



A STREET SCENE IN BETHLEHEM



INNER COURTYARD OF A TYPICAL INN IN PALESTINE

often in His later life was there room for Jesus in the "inns" of power and comfort. Occasionally a Ruler of the Jews would come by night. Once a lavish expenditure was made on Him by a woman. The disciples, poor men that they were, believed it lavish until Jesus spoke to them. And a rich man did provide a new tomb for His body. "It is easier for a camel to go through a needle's eye." Happily, "with men this is impossible, but with God all things are possible." "Throughout His earthly career, and even now, the powers of the world were as little aware of His spiritual significance," says Professor Dods, "as the oxen with whom He shared His first sleeping place." "They saw Him with the same stupid, unconscious, bovine stare." There was no room in "the inn," but God was manifesting Himself among the most lowly. How admirably Edward Increase Bosworth stated it: "God was moving among the humble folk. The heavens were dropping low, and singing their gladness into the hearts of common men working about stables and sheepfolds."

As we leave Bethlehem our meditation is continued. Was not Christ's experience there prophetic of His life on earth? He made His home, not in one of the great Roman cities in Galilee, but in an obscure village which is mentioned in no writings that antedated Him, and was so mean in the opinion of the populace that men asked, "Can any good thing come out of Nazareth"? There he labored as a plain carpenter. When driven out of Nazareth by the synagogue folk, He found rough fishermen on the Sea of Galilee for His disciples. When the religious rulers plotted His death He found friends among the publicans and sinners. He helped the Samaritan woman of bad repute. He made the woman taken in sin know that her sins were forgiven, when the sinners among her accusers had fled from His spiritual searchlight.

"Thy home is with the humble, Lord,
The simplest are the best;
Thy lodging is in childlike hearts;
Thou makest there Thy rest.
Dear Comforter! Eternal Love!
If Thou wilt stay with me,
Of lowly thoughts and simple ways,
I'll build a house for Thee."

Are we searching for Him today? Not so often is His star found over "the inns" of the world as over the ordinary "house." If we are seeking Him we still find Him most easily among the humble of heart, whether they be rich or poor, learned or illiterate, cultured or uncouth.

"How silently, how silently,
The wondrous gift is given;
So God imparts to human hearts
The blessings of His heaven.
No ear may hear His coming,
But in this world of sin,
Where meek souls will receive Him still,
The dear Christ enters in."



THE ROAD OVER THE HILLS FROM JERUSALEM LEADING INTO BETHLEHEM

The Belgian Congo Jubilee

REPORT OF THE FIFTIETH ANNIVERSARY CELEBRATION OF PROTESTANT MISSIONS IN BELGIAN CONGO, HELD AT KINSHASA, SEPTEMBER 15-24, 1928

BY ARTHUR C. BALDWIN, D.D.



WE HAVE just celebrated the completion of fifty years of missions. Vivid contrasts often marked the addresses. Fifty years ago it was a ten days' journey from Matadi to Stanley Pool, now there is a railroad. In the early days, there were more graves of missionaries than living missionaries. In 1885 the greatest hope the new missionary had was that he might live ten years. He did not know what quinine could do nor did he know the mosquito source of malaria.

The celebration was a great triumph of faith. The little band of pioneers could not dream of a territory so opened, with 200,000 Christians today. The thing was impossible, but they trusted and went on.

Our Joseph Clark, well recovered from his illness, was present with Mrs. Clark, had a part in the program of reminiscences and was highly honored. He has given 48 years and Mrs. Clark 44 years. It was Dr. Moffatt's story of the difficulties that stirred Mrs. Clark. The easier conditions of other missionary lands did not attract her. She wanted something hard. She was an example of the heroism of women as well as men in the early days, so near and yet so long ago.

THE OCCASION AS A CHALLENGE

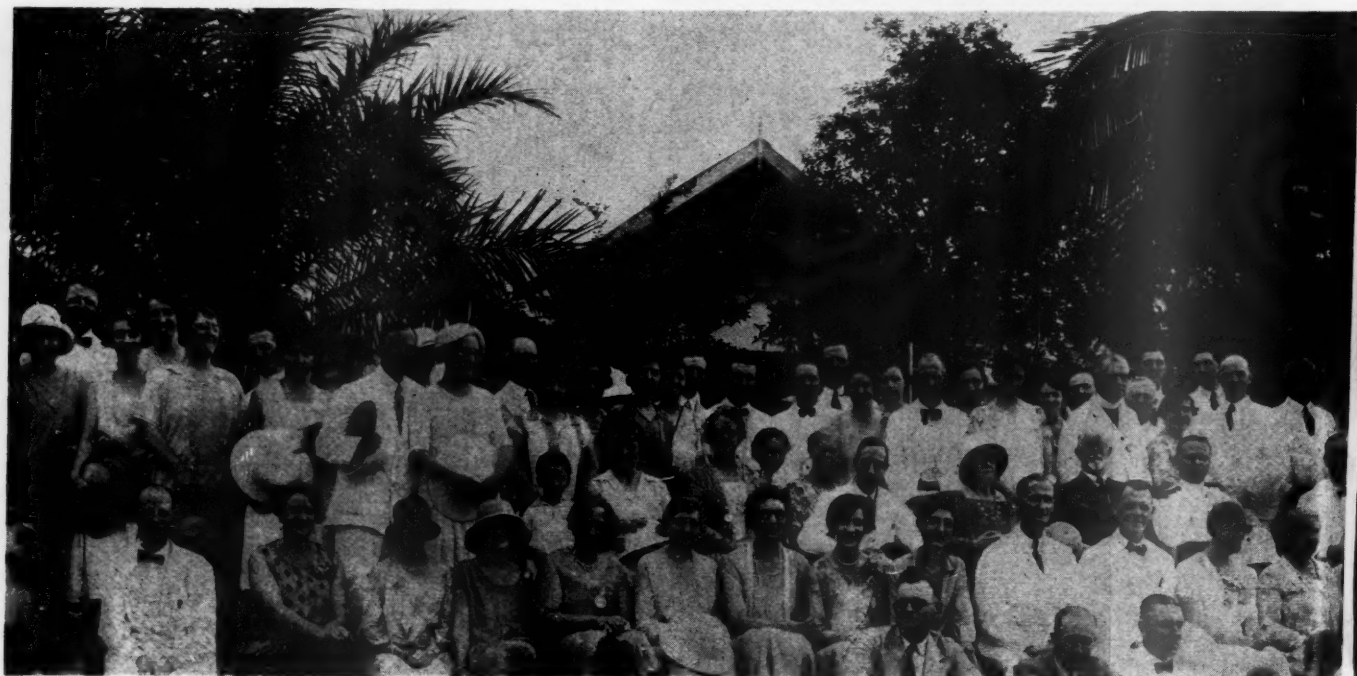
The occasion was far more than a look back. The changing order presents a challenge to Protestant Christianity that cannot be ignored.

The old Africa, land of mystery and isolation, has forever passed. Civilized implements have opened it. Commerce is threading its rivers and forests. Where Stanley took 999 days to come down the river, travelers today can go from east to west coast in two weeks. Huge steamers carrying 1,000 passengers are on the river. Its vast tributaries are mapped and visited by regular lines.

The narrow-gauge railroad from Matadi to Leopoldville is being rebuilt on a better right-of-way with a broader gauge. The traffic of all Congo pours down through this neck of the bottle. Automobiles are seen by the hundreds up the river. A highway for auto trucks now connects Thysville and Elizabethville where the great copper mines are, 2,000 miles away.

Infant industries, cotton mills, etc., are springing up. In Leopoldville a cotton mill is now being erected, and it is reported that 500 Belgian girls will be brought down to work in it. The demand for labor is drawing the manpower out of the villages. Old tribal relations are breaking down. Thirty thousand Negroes now live in the native quarter of Leopoldville. They come from all parts of Congo and are subject to the fierce temptations and powerful influences of the city.

French as a common language is being pushed by the government. A course of study for the schools, including French, is proposed and before many years may be required of mission schools. The villages, instead of being isolated, now feel all this. A restlessness, a yearning to see other places, a shifting of population, a desire for instruction, is manifested everywhere.



THE BELGIAN CONGO JUBILEE AT KINSHASA, SEPTEMBER 15-24, 1928.

COMMEMOR

In brief, Congo is where America was 150 years ago. A great colonial empire has come into being. The same challenge is found also in other states—Kamaroons, Liberia.

It is a time for the missionary forces to get together, to see and comprehend the challenge. Rome sees it. Three thousand white-robed priests, Jesuits, Redemptors, etc., are here working without scruple to overcome Protestant influences and possess the land.

PERSONNEL OF THE CONFERENCE

In response to this challenge and in gratitude for the past, the largest, most representative gathering of Protestant forces in the history of West Africa assembled at Kinshasa, September 15-24, 1928.

There were 163 delegates, veterans and novices. Some had voyaged with Grenfell. A number had faced cannibals and often had life in jeopardy from guns and spears. All had had experiences with the microscopic foes of insects and disease.

Eighteen out of the twenty-eight listed missions of Congo were represented and these included every mission of any numbers or achievement. Liberia, Kamaroons, Angola were also represented by able men.

From the home lands came Dr. Anet of Belgium, the general representative of Protestant missions working in Congo, an able and experienced man who with Mrs. Anet is rendering invaluable service; Dr. T. S. Donahue, Foreign Secretary of the Methodist Episcopal Church. Last and best among the notables came Dr. P. H. J. Lerrigo, recognized here and by all familiar with the work as one of the ablest and best informed administrators who have been working in Congo.

Besides these were many others. The last ship before the meeting of the Conference brought 62 delegates. Among these are three American Negroes, one a pastor, Dr. J. W. Holly of Georgia, and two laymen who will go

from here to Liberia to consider a new missionary work for Negroes.

Altogether in the Conference the following countries were represented: United States, Great Britain, Sweden, France, Belgium.

FAVORED BY THE GOVERNMENT

While Belgium is a Catholic country, the attitude of the government has been very impartial. The laws give full religious liberty. Like all laws, however, their enforcement here and there may depend on the attitude of the particular administrator, but for the most part there is little complaint to make.

The government clearly recognized the importance of this Conference by giving it an official recognition and preference in the travel of the delegates. When the delegation arrived on the *S.S. Elizabethville*, they were met by four special trains and with their baggage were rushed through to Kinshasa ahead of everything else.

Here in the Conference the Governor came with a representative of the French Congo administration and officially welcomed the Conference. He praised the work of the Protestant missionary for its patience and effectiveness in character building. In a personal conversation with me, knowing I was going back to America, he told me that Congo must have more missionaries at once. We were highly delighted with his cordial attitude. It is evident that the governmental administrator sees that religion and Protestant missions mean much for the well-being of the colony.

PROBLEMS FACED BY THE CONFERENCE

The Conference faced four general problems—medical, industrial, social and religious.

Plans are under way for cooperation with government in sleeping sickness campaign. Our doctors are doing



1928. COMMEMORATING FIFTY YEARS OF PROTESTANT MISSIONS IN BELGIAN CONGO

much now. Some report injections amounting to 18,000 in a year.

In forced labor a new industrial slavery seems to be threatened. When work has to be done by contractors or government, a levy can be made on the village for 10% of their man power. Later on another demand may take 10% more and so on. Missionaries report men going away from the villages with ropes around their necks. Many do not come back, because of disease and death. The gravity and increasing seriousness of this was emphasized in many remarks. Here wise heads like Lerrigo and others counseled against a policy of mere protest. Positive relief must be found. The railroad now being constructed in French Congo, for example, is being done by hand labor. It has taken six years and will take ten more. This is a ruinous condition for capital. We must help those higher up to see what modern power machinery can do, steam shovels, etc. The more such things come in, the less need of this impressed labor.

Serious conditions prevail in the great concessions, as in the copper district of Elizabethville. Here the natives live in their own districts under trying moral conditions. Old family ties may be forgotten. Also the laws of religious liberty in the state can be, and are, nullified by the policy of a Catholic contractor. Protestants who want to go among these are kept out and work is prohibited.

The Portuguese government in Angola has just proclaimed a law that all schools must be led and taught by nationals within 100 days. This is ruinous. It will stop Protestant work altogether. The Portuguese record in Africa is a black one. They and many more are working for what the shareholders can get and not for the natives.

SUBJECTS OF THE PROGRAM

These included education with industrial and agricultural possibilities, secondary education, a course in between the village school and our Kimpesi Evangelical Training Institution, for example, not for life training but preparatory to such schools as Kimpesi. The kindergarten and primary courses received full attention.

On the religious side were topics like The African Church, Native Family Life, the Life of the Missionary and His Family, Training of Evangelists, Teachers and Laymen.

The Conference invited the writer to deliver the opening sermon. He preached on "The Translated Cross."

The great day of the Conference was Jubilee Day, when the past was reviewed by veterans, Joseph Clark, Mrs. Clark and others, and the sermon preached by H. Ross Phillips, for 42 years a missionary of the British Missionary Society.

The highest mark of this high day, however, was the great address by our own Secretary, Dr. P. H. J. Lerrigo. It was a broad, statesmanlike interpretation of the situation and the steps which must be taken to advance. Whenever Dr. Lerrigo speaks the Conference listens, but in this he seemed to possess a prophetic fire. Baptists should be proud of him. He is one of the great missionary leaders of our day.

Mrs. Goodman gave an effective address on Cooperation. Her presence here has been marked by a sympathy and graciousness that have endeared her to the Conference. Her work has been able and effective.

THE UNDERLYING UNITY

The Conference represented various attitudes of religious beliefs. All sorts of isms as well as denominations were here. Yet in the work they represented I was impressed by the underlying unity. There was not only a common loyalty to Christ, which we should take for granted, but also a common method, a common idea of what we are after, the development of an independent native church, common means in education, industrial training, etc. The African has a long way to go to achieve his independence, but the ideal of the self-governing, self-supporting, self-propagating church is commonly accepted. In other words, the unity I see here is more than sitting down to a communion table together. It is working together, an ability to see eye to eye when the problems are faced. In its ability to work together Congo is well up with other missions if not ahead of them. It has a Protestant Congo Council with a secretary, with Rev. Emory Ross serving as full-time secretary. This is an effective working force.

Cullings From Dr. Baldwin's Note Book

An advance of 25%-30% in the statistical reports over 1924. Womanhood is not being developed proportionately. No general effort to lift them up, though good work in places. Result, a teacher may marry an ignorant heathen girl who will handicap him or ruin his life.

Have a long way to go to develop enough leaders of a sufficiently high grade. If we do not provide such leaders to meet the growing standards of government, others will do what we fail to do. A critical time.

A demand for morality and intelligence by the commercial companies. The far-sighted among them value the missionary because he is a help to commerce.

Government trying to recruit and train boys for medical service finds that only 25% of them finish the course. A great need for moral qualities. In the government schools very few Protestant, and those who are find life made miserable for them. Catholic influences are strong.

An insistent demand for education in the villages. As soon as the alphabet is learned the pupil becomes a teacher. Undisciplined boys from the "bush villages" are not capable of long mental activity.

One church in the Congo has sent 22 of its members into pastoral and missionary service and is supporting six.

Enemies of family life are polygamy, child marriage which usually accompanies polygamy, female slavery, which is tied up with child marriage. Free love, companionate and trial marriage, *recently discovered in America, are old stories in the Congo.*

Missionaries seek to exalt marriage, to have a church ceremony, to encourage the observance of anniversaries, to give a certificate which may be framed and hung up.

Forced labor is reported from every part of Congo: Belgian, British, French, a great evil, akin to slavery.

In literature, 18 books and tracts were announced by the Jubilee Committee as translated. Among them were the following: Physiology, Tropical Hygiene, Agriculture, Robinson Crusoe by Dr. Catherine Mabie, History of Belgium, Gospel Tracts, People of the World, Stories of Animals, Folk Lore, Primer of Science, Christian Heroes.

Around the World With Christmas

AN IMAGINARY JOURNEY WITH THE SUN ON CHRISTMAS DAY, OBSERVING HOW BAPTIST MISSIONARIES AND MISSION STATIONS ABROAD AND AT HOME CELEBRATE CHRISTMAS

BY WILLIAM B. LIPPHARD



CHRISTMAS DINNER IN BELGIAN CONGO



LONG ago the map makers and the time recorders of the world jointly agreed that each recurring day on earth should begin at the 180th meridian of longitude in the middle of the Pacific Ocean. This means that while Europe is still in profound slumber and America is preparing for the night, Eastern Asia is already greeting the dawn of the next day. In the northern hemisphere Japan is therefore first to welcome the rising sun and so is known as the Sunrise Kingdom.

When the Christmas season approaches, this diurnal arrangement presents a curious anomaly to the world. Christmas, the birthday of the Founder of the Christian faith, dawns first in a non-Christian land.

This fact in daily chronology makes it possible for us in imagination to go around the world with the sun on Christmas Day, beginning in Japan where Christmas dawns first and ending on the Pacific Coast whose people are the last, in the onward march of the day, to enjoy the blessings of the Christmas season.

Christmas is the only universal holiday or holy day, for holiday is an unfortunate contraction of holy day.

All nations have holidays of national historic interest and religious significance to themselves only and not to other nations. As examples we might mention Garibaldi Day in Italy, John Hus Day in Czechoslovakia, Dominion Day in Canada, and Independence Day in the United States. Not even Armistice Day, although widely commemorated, receives universal recognition. It is practically impossible, however, to find any land today where Christmas is not observed. Wherever a white man has permanently or temporarily made his home; wherever Christianity has been established, even if only in the form of some remote isolated missionary preaching station; wherever a land or a tribe numbers among its people a few or a multitude of Christians; there Christmas on December 25th of each year is duly recognized.

In our imaginary tour around the world we therefore greet the dawn of Christmas first in non-Christian Japan. Here Miss Ruby L. Anderson, Baptist missionary representative on the faculty of the Tokyo Union College, describes Christmas festivities in Tokyo.

Christmas is coming to be more and more of a festive time in Japan in the large cities; a time to dress the shop-windows

with tinsel, Christmas trees, Santas and toys; a time to feast or take a holiday. I was glad to hear our students who conduct exercises in the Sunday school tell the children that Christmas has a much more wonderful meaning for us than the pleasure of gazing at the gay shop-windows on the Ginza (Tokyo's Broadway), receiving presents, eating good things. They had taken time in their busy student life to train the children in songs and the Christmas program was the usual happy event.

We had an attractive and helpful Christmas service in the chapel. There was a processional, French, English and Italian carols, and an inspiring Christmas sermon by Dr. Uzaki, Bishop of the Methodist Church in Japan. In the afternoon we gathered for the annual Christmas party in the gymnasium and had a pleasant time. In the Y. W. Christmas meeting, a senior told us in her own beautiful way what thoughts and desires this Christmas season had awakened in her.

From Japan we travel with the sun across the China Sea and enter China, land of turmoil, famine, civil war. In these trying conditions, missionaries nevertheless report Christmas celebrations undisturbed and of great help in strengthening the faith of Chinese Christians. Thus Rev. D. C. Graham of Suifu, in remote West China, pictures conditions at Christmas time on his field.

At Christmas the students of the Government schools held meetings and determined on vigorous anti-Christian propaganda. There were many anti-Christian speeches on the streets, proclaiming that Christianity is the advance-guard of imperialism. Some government students attacked the Catholic Church; others became dissatisfied with their principal, bound and gagged him, and threw him into a well where he drowned. Fourteen students were executed. Later some students threw stones at our house from the city wall, and dug a hole through our brick wall. I had it repaired, but they made a bigger hole and tore the wall up worse. I am glad that so far the attacks have not been made on the church members, or the church itself, but no one can forecast the future.

In spite of these disturbances, the Suifu church carried through all its regular and special meetings and services at Christmas time. There was ample evidence that our Chinese Christians have a deep affection for Jesus, and that they are determined to live as Christians, no matter what happens. Christ is in their hearts and they are loyal to Him.

In our imaginary journey we visit also South China on Christmas Day, and Rev. K. U. Hobart describes the festivities at Kityang.

Christmas at Kityang, South China, passed off very quietly and happily. In this respect it was different from the past two or three years, when the exercises in the church were punctuated by the jeers and hoots of anti-Christian agitators. This year all such demonstrations were absent, not only at Kityang but, so far as I have heard, at all other stations of the South China Mission. A crowd that filled our commodious chapel gathered on Christmas morning to celebrate the Saviour's birth. A committee had been hard at work, and had decorated the room in true Chinese style, with some greenery and innumerable pennants and scrolls bearing appropriate inscriptions and texts. The schools and the hospital staff had prepared special music, and addresses on "What the Birth of Christ Means to China," and "How to Celebrate Christmas," filled out the program, which was completed by a special Christmas offering for the "Old Folks' Home," which is entirely supported by our South China Baptist churches.

Indicative that sentiment toward the foreigner has improved is the fact that for the first time in recent years the missionary was given a place on the program.

Crossing the border between China and Burma we arrive at the isolated Baptist outpost, Mong Mong, where Rev. R. B. Buker (one of the Buker twins introduced at the Washington Convention in 1926) and Mrs. Buker are stationed. Christmas came there as in former years but unfortunately without Christmas gifts, due to incorrect addressing of packages. We can easily imagine the keen disappointment of these lonely missionaries. Mr. Buker writes:

On Saturday a group of 18 men returned from Lashio, Burma, over 300 miles from here, the nearest railroad point. Lashio is the place where all our supplies and packages that cannot come via book posts are delivered. I have given out directions broadcast that packages mailed to us should be sent "Care of M. Ponee." My carriers brought a letter from Mr. Ponee which contained very disconcerting news. Many letters and packages had arrived at Lashio which because they had not been properly addressed had been sent by the Lashio postoffice *back to America*. I am stunned and mortified. If any of you folks have been thus puzzled, please forgive and try it again. Remember we are looking and longing for the things from home. Mr. Ponee also wrote me that 33 packages had been delivered to him and were in his godown (storehouse). Among the 33 packages was a lovely quilt from Sabattus and a Christmas box from the Lewiston United Baptist Church. How eagerly we looked for those packages. How disappointed we were when my men brought back only



CHRISTMAS IN A WEST-CHINA KINDERGARTEN



LEAVING CHURCH ON CHRISTMAS DAY IN ASSAM

13 packages, and we were greeted with basket after basket of empty bottles for dispensing drugs, 12 bottles of ketchup that we do not need for some time yet, and numerous other things, but no quilt, and no Christmas box. In three weeks another group will be on the way. It will be large enough to bring back 50 packages if necessary. The Christmas packages will thus reach us by the last of January.

From the border land between China and Burma we travel rapidly southward to Aungbinle, the site of Adoniram Judson's prison. A small memorial chapel marks the spot. Miss Marion H. Reifsneider emphasizes the contrast between conditions in Judson's day and at Christmas time more than a hundred years later.

The Aungbinle village school Christmas party was held in the chapel. Could Dr. Judson have seen that tiny crowded chapel how he would have rejoiced that in the village where he suffered a century ago, 150 village people now gathered at the celebration of the Christ-child's birth. The faithful little school teacher had the room decorated in true Burmese fashion, strings of paper flowers crossing and recrossing the room, ropes of colored crepe paper, and Burmese art partitions in front of the room to make a tiny dressing room for the participants. There were Bible verses, and songs and thrills, the preachers' appeals, and lastly the gift-giving. Of course it was a happy time.

Swiftly we proceed across the Bay of Bengal and reach Bengal-Orissa. At Jamshedpur, big steel center of India, Mrs. C. R. Roadarmel has been busy with preparations for Christmas in the Jamshedpur church. Extracts from her informing letter follow:

We had our special Christmas service with the children taking part in the program. There were songs and recitations by the younger Sunday school pupils and then the presentation of the tableau "The Nativity," which I had prepared, by the older boys and girls. The church was filled to capacity. It was an impressive service and we hope that it will mean a new interest on the part of those who do not attend regularly. In the afternoon we had a social and tea on the church lawn, followed by the Christmas tree and the presentation of gifts. Every one of the 152 children present received a bag of candy and nuts. At the morning and evening services Mr. Roadarmel gave Christmas messages.

The day was a busy one for us, but that kept us from getting lonesome for home folks. We didn't have time to open our

gifts until after the evening service; then we enjoyed them to the full. We have appreciated the Christmas greetings and special messages. It has meant much to us to be receiving the good wishes of friends at home. Somehow we realize at this season what spiritual fellowship is possible across the miles.

Further South in India is the widely known criminal settlement at Kavali. Here our missionary, S. D. Bawden, with the help of the gospel of Christ is transforming hereditary criminals into law-abiding Christian citizens. On Christmas Day the entire school at Kavali undertook 17 Christmas projects. Mr. Bawden tells us:

Our Kavali Mission Field has 22 village schools and we have 17 Bible classes in our school, so each class decided to give a Christmas Tamasha (entertainment) for a village school. Each class with its Bible teacher planned and carried out the project. We did have so much joy in doing this. As a result of our combined efforts we walked 302 miles, gave Christmas joy to about 300 village children, and we ourselves earned 57 rupees to use for gifts, eats and journeying expenses. We hope to do still better next year.

From South India we journey along westward with the sun, across the Indian Ocean, through the center of Africa, until we reach the Belgian Congo mission. Here we come upon a crowded, joyous, enthusiastic Christmas celebration such as is not to be found anywhere else on Baptist mission fields. Rev. F. G. Leasure describes it:

On Christmas Day we were awakened at daybreak by a group of teachers singing the Christmas carols. It was a beautiful tropical day with roses blooming in the garden, mangoes and cherries ripe on the trees, and magnolia trees in full bloom. Everyone was dressed in the lightest and coolest of garments. A beautiful sight the schoolboys made as they lined up to march into the chapel. Each boy was clad in his fresh new suit and carried a palm branch. In they marched, filling the center section of the historic old chapel. The remaining seats had been filled for an hour. Several hundred women and children crowded the section on the left; men and boys overflowed on the right. Mothers had come carrying babies upon their backs and with other little ones pulling at their skirts; men were dressed in their best—white suits, khaki suits, short pants and long pants, shoes and no shoes; young boys and girls were free and joyous.

The confusion of seating the crowd settled down and all listened quietly and intently to the Christmas service. Rev. J. E. Geil led in the opening prayer and spoke the words of welcome and introduction, which were followed by songs of praise swelling up from glad hearts. The Christmas story was told and pictured by the school children. Four scenes were enacted depicting the Wise Men before King Herod, the Shepherds in the Fields, and the Wise Men and the Shepherds before Jesus. What strange scenes for the people of a non-Christian land to behold!

By this time in our trip around the world, evening has again fallen in Japan, and the afternoon shadows are lengthening throughout China. Over in America faint gray streaks above the eastern horizon are heralding the approach of day. So we hasten across the wide expanse of the Atlantic and arrive in Porto Rico on Christmas morning. The devastating hurricane has not yet struck the island. Instead, blue skies, brilliant sunshine and the perpetual green of the tropics furnish, as in Africa, an unusual background for Christmas. At once we find

ourselves in a round of activities, for Miss Martha Howell of the Baptist Missionary Training School tells us:

Christmas and the Christmas spirit lingers well beyond the day itself. The long stretch from "La Noche Buena" to "the Day of the Kings" on the sixth of January is a round of Christmas celebrations and activities. The Christians on this island use the opportunity to present the true meaning of the season by means of the "veladas" or Christmas programs, and by the giving of gifts to the needy. It is the great opportunity of the Christians to make known the coming of their King. Never before have the friends in the homeland made possible by their cooperation so large a service as they did this year. In many private homes, in the tubercular hospital, in the leper colony, their gifts were distributed together with those of the Christians of the islands. Many homes of the five villages where the girls of the school regularly labor, were simultaneously visited by them, these visits with the gifts, which in many cases covered a real need, being a fitting part in the personal evangelistic contact which they had established during the past months and years. With the gift for these needy ones, it was both easy and opportune to present the claims of the Master.

Then following the same path which the hurricane was to take nine months later, we reach Beaufort, S. C., and spend Christmas with the Mather Industrial School for Negro girls. This is the season of evangelistic effort here, as Miss Lydia Edgerly indicates in the following report:

Christmas is a glorious time because it seems so much easier to persuade people to receive Christ. Several of our girls had not yet accepted Him as God's great gift. On Christmas we had our program consisting of a pageant using the Bible story for the first part and the White Gift service for the last part. The Sunday school gave \$40 for work in Africa. This generous gift made us very happy. The last and most important gift was the gift of self. Sixteen girls had told their Sunday school teachers they were not Christians. I invited them to my room where we had a brief service. In the evening when the opportunity was given to make a public confession of their faith eleven out of the sixteen came forward. It was inspiring to hear their testimonies.

Benedict College at Columbia, S. C., which Dr. Grose visited last spring and described in July issue, also has

its Christmas celebration. President C. B. Antisdel thus outlines what Christmas means to this college for Negro youth:

The true spirit of Christmas is emphasized. Early Christmas morning a group of students and faculty members visit the different hospitals and sing carols as only our students can. Later in the day we visit these hospitals again and bring gifts of fruit, candy, flowers, and toys. In the college chapel a Christmas tree has a gift for each one present whether they be faculty members, students, or visitors.

Then we remember the inmates of the Old People's Home and others who are not able to provide for themselves the joys of Christmas. Last year the Young Men's and the Young Women's Christian Associations and the Sunday School Teacher Training Classes alone reached over fifty different needy families in our city. This was made possible by the kindness, thoughtfulness and generosity of friends in the North and of church organizations who from time to time send boxes filled with appropriate gifts, and by the generous spirit of the faculty and students of Benedict College. The joy on the faces of the old people as they receive their gifts and listen to the carols is beyond words. Only those of us whose privilege it is to visit them can realize their joy. Food, clothing, fuel and personal gifts are taken to them as well as to the needy families in the city with whom we come in touch through the Associated Charities and other similar organizations.

Another happy feature of Christmas is the community Christmas tree on our campus. This, with a beautiful pageant, is provided by white friends in the city. The same interest is taken in this tree by those who provide it as in the one which they place in the heart of the city. The carols, the pageant, the beautiful lights, help us to realize that it is indeed the birthday of our King. Thus Christmas at Benedict College truly brings the peace and joy of Christmas.

Continuing our imaginary tour we journey up the coast and arrive at New York. Naturally our first stop is at Ellis Island, where the thousands of new Americans coming to our shores are received. Unfortunately, because of quota difficulties, temporary disqualifications and other reasons, a number of them are detained. This is especially trying and disappointing for those held here over Christmas. So our home missionaries bring Christ-



TWO SCENES FROM THE CHRISTMAS PAGEANT IN BELGIAN CONGO



CHRISTMAS GIFTS FOR CHILDREN IN PORTO RICO

mas cheer to these newly arrived strangers in a strange land. Miss Lillian Wheeler, of the Woman's Home Mission Society, describes Christmas on the island:

We had a lovely Christmas here with an enjoyable entertainment given for all the detained immigrants on the island. A fine musical program was rendered and gifts, candy and fruit were distributed. The room was beautifully decorated and certainly looked like Christmas with its large tree lighted and evergreen branches around the balcony and the concert platform. One of the mothers had said that she had dreaded spending Christmas on Ellis Island but she discovered to her joy that Christmas came here as well as elsewhere.

From Ellis Island it is only a brief ferry ride across the harbor to Brooklyn, and we are in time for the Christmas party at the Strong Place Community House, as reported by Miss F. Dorothy Cotey:

For the Christmas party the children were supposed to come at 10 o'clock and bring their mothers with them, but by 9:30 there were already 25 little scrubbed and eager children sitting around the big Christmas tree which they had helped to decorate. On its branches hung a gift for each mother which the children had made themselves. Beneath the tree were piled bright colored boxes and packages for the children. At 10 o'clock the children were grouped in a big semicircle on the stage. In the center was our smallest girl all dressed in white sitting beside a manger filled with hay. She was indeed a beautiful little Mother Mary. As she sat there three little shepherds dressed in long robes and carrying crooks came to worship at the manger. Two other children sang "Away in a Manger" and the "Christmas Lullaby." After more music the Christmas story was read and explained by the pastor in Italian for the benefit of the mothers. Then Santa Claus arrived with a big pack full of candy bags and various other things. Each little girl went home carrying a lovely mamma doll, and each little boy had some entertaining toy.

Then traveling ever westward with the sun we speed across the wide expanse of the American continent. At Hammond, Indiana, we find Brooks House of Christian Service arranging several Christmas parties for various groups reached by this well-known Christian Center. Miss Helen Collyer reports briefly:

There is so much to tell about Christmas that I must condense my story. The day began with our nursery party, which was given by the Girl Reserves from the high school. Then our big gymnasium floor was cleared and given over to all the entertainments and parties for the various groups. At

the entertainment for the Sunday school children and their parents, I never saw such excitement as when Santa Claus came in through the fire-escape door. On Sunday night everyone in the neighborhood was invited and we had a full house. We gave our pageant entitled "Christmas Customs of Many Lands." The prologue was the old but ever new Christmas story in pantomime, followed by little scenes of how Christmas is celebrated in foreign lands.

Leaving Brooks House we proceed over the snow-covered, blizzard-swept prairies, their Christmas climate so different from that of India or Africa or Porto Rico. We stop for a moment at Lodge Grass, Montana, to join with Rev. W. A. Petzoldt, Baptist missionary among the Crow Indians, in gathering around the huge Indian Christmas tree. Mr. Petzoldt writes:

One of the most unique and prettiest Christmas trees on this division of the Burlington Railroad, trainmen said, was the tree arranged by the Crow Indians at the front of the Chivers Memorial Mission building in Lodge Grass. The tree, native spruce, was about 30 feet tall and had 60 large colored electric light bulbs hung at proper intervals for the best lighting effect. Current was furnished from the mission building's individual light plant, and was turned on each evening from dark until 10:30 o'clock.

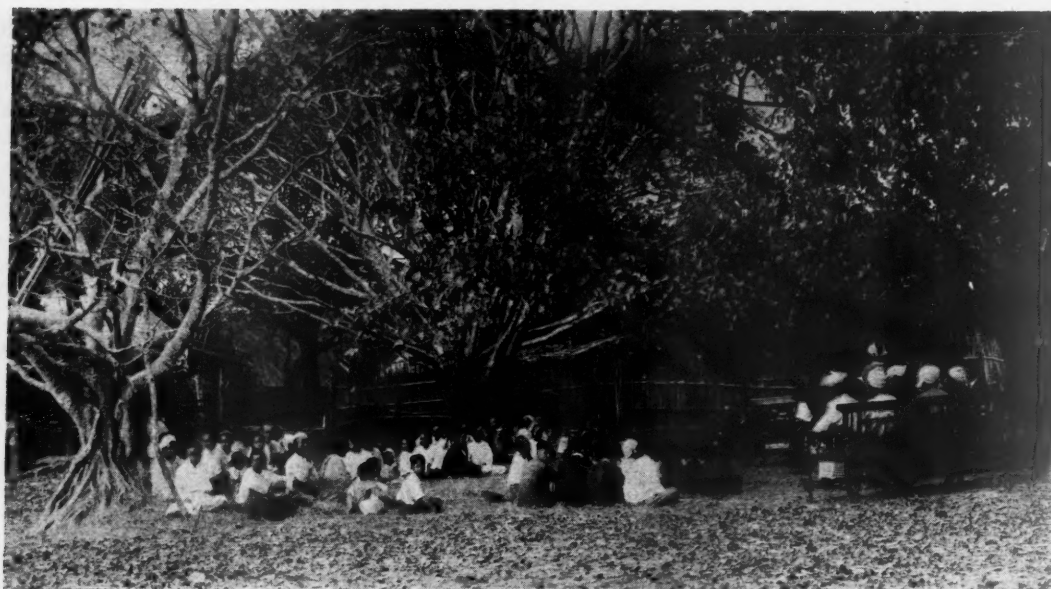
It has been a big factor in assisting to instill the Christmas spirit in old and young in this community, and has drawn a great amount of favorable comment from passengers on the east and west-bound evening Burlington trains. The tree was cut and hauled from the mountains by One Star, Plays and Spotted Horse, and was placed and decorated by McKinley Not Mix and Lewis Walks on Ice.

As an added Christmas attraction, passengers on trains were treated to brief entertainments during the stops of those trains in Lodge Grass. One verse of each of the following Christmas anthems was sung: "Little Town of Bethlehem," by the educated Indian choir; Crow Indian native song, "Silent Night," with solos by Miss Helen Pease, who was a soloist in the Bacone University Glee Club, and Joe Pickett, a part-blood Indian, and who has one of the best voices in the entire Crow tribe. This entertainment was a new venture on the part of the Indians, and proved a delightful surprise to the patrons of the railroad, who contrasted this reception to the reception accorded the whites in the earlier days of the Indian frontier.

By this time Christmas has come to a close in far-away Japan, for the sun has long since sunk below the western



AN INDIAN CHRISTMAS DINNER AT AUBERRY, CALIFORNIA



CHRISTMAS SERVICE FOR CHILDREN IN A JUNGLE VILLAGE IN BURMA

horizon and is now shining in full splendor over the Rocky Mountains. Just across the mountains lies Stewart, Nevada, one of our western frontier home mission stations. Here Miss Beatrice Underwood tells us how Christmas was brought to the people of the mission:

Our first group came at nine Christmas morning. There were about 80 in all, including some parents and small sisters and brothers. What a happy time we did have singing "Away in a Manger" and "Jesus Loves Me," and telling the old Christmas story. The Sunday school was held as usual. As there were times when several groups needed to be in the same place at once it took some planning to carry everything through. A second group of children came directly from the Sunday school assembly, and then the Junior boys followed at eleven o'clock. When the chairs were rearranged we were ready for the Y. W. C. A. girls. At their meeting we had the usual service of singing, devotional and a Christmas message of an evangelistic nature. Later we gave an impressive pageant in the school auditorium. It was a simple rendering of the Christmas story, in living pictures, hymns, and Scripture reading, all given with such dignity and reverence that it carried a strong message and made a stirring appeal.

California is last in greeting the arrival of Christmas Day. Here ends our imaginary journey around the world. In the Japanese mission in San Pedro it was a happy Christmas for the children and their parents. As Miss Olive Warren reports, Christmas brings to these home mission workers an admirable opportunity for reaching the parents with the message of Jesus:

Christmas is over for another year. We hope it was as happy and successful in other mission stations as it was in our Southern California Japanese field. In spite of a very disagreeable rain storm on Christmas Day, we had nearly a full

house both morning and evening at the East San Pedro Mission. In the morning we had the beginners' program and the little Japanese children were just darling, rendering their songs and recitations in their usual happy manner. In the evening the other departments had their program. This lasted three hours, including the distribution of candy and gifts. Only a small part was delivered in English, three songs and the dramatization of the Christmas story in Luke 2:8-16. The whole program was evangelistic in emphasis. These programs give us our only chance of reaching some of the parents with the gospel as they seldom come at any other time. Being presented by their own children, we feel that it is perhaps more effectual than a sermon. The whole day was planned with this in mind.

As the Japanese on the Pacific Coast return home from their Christmas services, the Japanese in Japan are rising to the dawn of another day. The sun has once more started on his daily journey around the earth. It is the 26th of December and Christmas is but the memory of yesterday. Yet it is more than that. It is a living influence that will abide throughout the year. On the mission fields visited in this speedy flight around the world, and on all others at home and abroad, missionaries will bear the tidings of Christmas throughout the entire year of 365 days, until Christmas comes again. They will tell the story of the life and death of Him who was born on Christmas Day. They will re-live that life in their own lives of sacrificial service. Through this reincarnation of Christ in their own lives, the people on their fields come to know Him as a living reality; they hail with joy the anniversary of His coming on earth; they welcome more readily His entry into their own hearts. Through such devoted service of our missionaries does the Kingdom of God come on earth.



Congo at Christmastide

BY ELLA M. FREAS, M.D.



IVE A.M.; dreams of home amid the stillness before the dawn; then suddenly upon my awakening consciousness a joyous burst of song—"Hark, the herald angels sing, Glory to the newborn King." Surely those must be angel voices as in the long ago! But as I opened my eyes, I remembered where I was. Out under the stars, singing to welcome Christmas morning were many black angels, our Banza Manteke school boys. One after another those glorious Christmas anthems filled the air, bringing to me anew the meaning of the manger, the realization that Christ was born again this Christmas not alone in America and Europe, but in Congo as well.

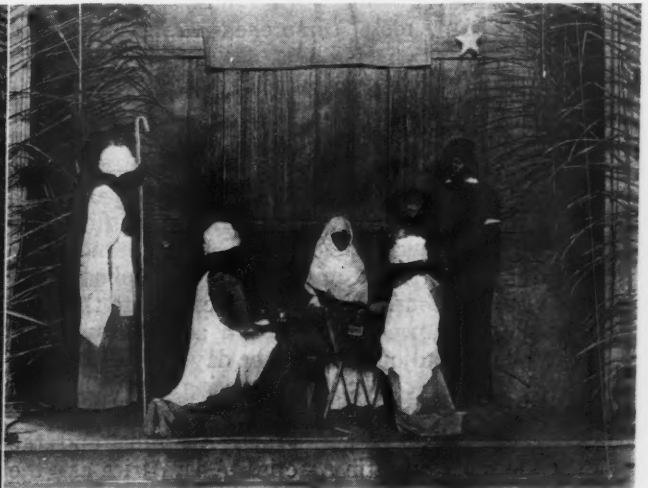
So our celebration of Christmas began at Banza Manteke; how I wish that you could have shared with me the three days that it lasted! On Christmas morning at ten o'clock 170 schoolboys gathered outside the church, each one carrying a palm branch, marching in two lines and, singing a native Christmas hymn to the music of "Hark, hark, my soul, angelic songs are swelling," they formed a truly impressive procession. Then after a brief talk by the Rev. John Geil there followed a series of tableaux under the direction of Miss Bonar, Mrs. Smith and Mrs. Leasure, portraying the birth of Christ, each introduced by an appropriate Christmas carol and explained by scripture verses recited by a group of boys. Did it matter that the angels in the shepherd scene were our five boarding school girls with black faces, that Mary sitting beside the manger was truly a "Black Madonna"? You who may wonder should have stood with me that morning and seen the reverence and love in those faces, should have sensed the Christ Spirit in that gathering. You should have listened to the Beginners' Department, dear, little, chubby black youngsters from three to six years old, as they were led up to the platform to recite a scripture verse and sing "Jesus loves me, this I know" in Kikongo. With the recessional of "Onward Christian Soldiers," I felt with a thrill the truth of those words; our Congo Christians are marching onward, often amid

untold difficulties and temptations, but unceasingly onward to our Father.

On Monday a long-looked-for day arrived, the annual field day, when to the accompaniment of gay laughter and eager shouts, the schoolboys had their chance to compete in races, relays, jumps, and best of all, a tug of war. The rope of buffalo hide was broken four times by these young enthusiasts. That evening we Americans had our Christmas dinner at Mrs. Geil's—and such a dinner! Were we really in Congo? Nothing was lacking from the first course of orange fruit cup with red and green cherries to the final plum pudding with hard sauce, so that for a few hours as we looked at our holly place-cards, nut cups and menus, and ate roast duck and cranberry sauce, we almost believed it must be snowing.

But for the school children the climax came on Tuesday when they were summoned to the tables under the trees and fed, or I might better say "stuffed." Meat is a delicacy to the African native, especially in lower Congo where game is scarce, but for this occasion Mr. Leasure had killed three buffaloes, so plates were filled again and again with delicious palm chop (made of palm nuts and meat), rice and kwanga (native bread). Sighs were heard everywhere as the end stages of capacity were reached, and more meat was wrapped in paper to be taken away and re-cooked. I realized then as never before what great faith they have in my brother, Dr. H. M. Freas, for one of the older men who was helping to serve was heard to say to one ten-year-old who was looking with grave respect at a heaping plate, "Go ahead and eat it! You won't die; we have a doctor here!" Happiness was made complete when at the end each one received a leather belt and a bag of candy. Children in Congo are not so different from those in America!

Thus was my Christmas spent in Congo. As future Christmases dawn for me here in America, my thoughts shall turn once more to our missionaries at Banza Manteke, and to all of the workers at our other stations as they so courageously and cheerfully carry throughout Congo the message of the Christ Child.



TWO TABLEAUX FROM THE CHRISTMAS PAGEANT DESCRIBED BY DR. FREAS IN THIS ARTICLE



PALM SUNDAY DEVOTIONAL SERVICE ON THE MOUNT OF OLIVES DURING THE MEETING OF THE INTERNATIONAL MISSIONARY COUNCIL. A SECTION OF JERUSALEM IN THE BACKGROUND. A PORTION OF THE TEMPLE AREA IS SEEN IN THE PICTURE AT THE CORNER OF THE WALLED CITY

The International Missionary Council at Jerusalem

AN INTERPRETATION BY DR. JOHN R. MOTT

THE Jerusalem meeting was emphatically *forward looking*. Ten years from today, discerning interpreters of the trends and developments that will follow will point back to Jerusalem as a remarkable gathering in that it afforded a guidance or direction leading into a new era. It gave fresh vision, more comprehensive plans and a stimulus to greater efforts.

Jerusalem was a *courageous* meeting, the most courageous I have ever attended in forty years of national and international gatherings. Where in modern times has there been a gathering which faced such a concentration of difficulties, baffling situations and stern challenges? And this the delegates did without evasion or flinching. Decisions were never passed on. For instance, the question of protection of missionaries by gunboats was opened at a late hour. The conference, despite the lateness of the hour, worked on to an absolute unity of expression before adjourning for the day.

Jerusalem was a *challenging* gathering also. One was a challenge to weave together as never before the older churches of Europe, America and Australia and the younger churches of Latin America, Asia, Africa and the Pacific Islands. And that was a timely challenge, and

the response was far-reaching. For the first time there met on a parity as to numbers, participation and ends served, the representatives of those churches that we call older and those that we call younger. Hereafter we will see eye to eye on problems. Individual denominations have held such gatherings but never on either side of the seas have the various denominations united on this fifty-fifty basis. And as a result of intimate fellowship and united thinking and prayer, such things took place as these: a common understanding, an ever-deepening confidence, a growing conviction that we are indispensable to each other; then a blessed spiritual solidarity; then a perfectly unanimous vote on virtually every finding we were called upon to adopt.

Another challenge was to face afresh the Christian life and message in relation to most of the non-Christian systems of thought and life. This, I am glad to say, was done. The attitude is changed from what it was in my college days. Instead of the old attitude which I would characterize as negative, destructive, militant and unappreciative, we now discern that the missionaries and national leaders look upon these non-Christian religions in a positive, constructive, and sympathetic manner. This does not involve compromise of their distinctive points of view and that which is supreme in their own

faith. I think I have no more important word to say than that—after studying with open minds as we did for months preceding Jerusalem, and the discussion there of what we called the values of all non-Christian faiths—*Christ loomed larger, more distinct and commanding than ever.* The more we could see of God as revealing Himself elsewhere, the more Christ appeared as the desire of all nations. I represent everybody who was there when I say that *we came away believing more than ever in the absolute uniqueness of Christ, in His absolute indispensability, King of Kings and Lord of Lords.*

That reminds me of another challenge, a challenge to *evangelism.* The world is open today for the great evangel as at no other time in the history of our religion, but never was it so difficult to enter those doors and present a message that will command intellectual and spiritual confidence and call forth the favorable action of the will. We faced up to it in the line of the wise counsel of Bishop McConnell that we always pick out and fix attention on the strongest position against us. It was on the afternoon of Palm Sunday that we focused attention on three of the most difficult fields to teach the gospel of Christ. One of them was India. We chose E. Stanley Jones to tell of experiences in dealing with young men in that land of non-Christian faiths. We chose Persia where people are still martyred for the faith, and Bishop Linton thrilled us with his heroic experience among Moslems there. We chose Latin America for different reasons, for contrary to popular belief there is probably no part of the world where all the forces that oppose the realization of the Christian purpose among the intelligentsia are more in evidence than in Latin America. There Dr. John Mackay was our interpreter and guide. These three men confronted us with realities and told how these lands were heeding the Personality of the ages.

Another challenge came when we took up the subject of *religious education.* Although it deals with two most prominent and basic subjects, education and religion, there are probably none on which there is more confusion of thought and less clarity of utterance. On this subject we bowed in reverence and thoughtfulness. Our findings are highly significant if they can be made operative.

We faced the fact also that the present generation of youth has not been won as a generation. They are the most alert and intellectual in all the world but they need a prophetic lead. The pronouncements at the Jerusalem meeting should offer them a satisfying and triumphant apologetic. It will anchor their faith. At Jerusalem there were fourteen representatives of Christian student movements in the world. They all agreed to give from one to three years in visiting colleges and sharing the background and the insight of Jerusalem.

Another of the challenges that came to us on Olivet was that we must do something to *liberate a vastly greater lay force* in all nations near and far. Unless we do this it is an idle dream for us to expect to develop an adequate base in any of the sending countries. By the way, Jerusalem insisted that henceforth every country is to be regarded as a sending country, likewise every country is a receiving country. The watchword of Jerusalem could be expressed in the word "sharing." I repeat, we cannot develop a base that will maintain our world-wide operations unless we increase enormously the lay forces of Christianity. Moreover, it is an idle dream to talk

about Christianizing the impact of our so-called non-Christian world unless we have more men in industry, commerce, finance, and in professional and political life who within the sphere of their international contacts commend by life as well as word this marvelous Gospel of ours. Treaties must be revised. American moving pictures must be cleaned up. My cheeks blushed when I witnessed some of the films that are being sent abroad by this country. Weaker races must have justice in their own countries. The responsibilities for these were located on the Mount of Olives afresh.

Another challenge we did not flinch. It was that of averting if possible in Asia and Africa those dangers and evils which have attended the development of western Industrialism in America and Europe. We had masterly leadership from Bishop McConnell, and men like Dr. Grimshaw of the International Labor Office and Professor Tawney of the London School of Economics, and some of our most trustworthy nationals of Asia and Africa. There again you will find findings which chart the course not only for the missionary boards and the Church behind them, but for the spread of western industry, commerce, finance in the loaning of money, in helping to develop natural resources, in the safeguarding of the interests of less favored peoples, and in softening the competition between nations engaged in economic expansion programs. Unless our Christianity gets down and deals in terms like that, we fall short.

Besides being forward looking, Jerusalem was a wonderfully *cooperative* gathering. Edinburgh in 1910 opened up a new day in international cooperation. I want to prophesy that time will show that Jerusalem will advance the international cooperation movement by at least one-half a generation and perhaps a full generation. Here I have in mind not only the drawing together of Christians of different names, not only the blending of the background, insight, experience, aspirations and purposes of the older and younger churches, not only the drawing together as never before the races of the East and the West, but also a larger synthesis, in which the social and individual aspects of our common gospel are combined as integral, mutually supporting and indispensable to each other. Christian and secular organizations should be woven together. I refer to the International Labor Office, the Institute of Pacific Relations, the International Health Board. These all should be linked together with Christian groups in an assault on the six evils of ignorance, poverty, disease, strife, superstition and sin. All those not against Christ are for Christ.

My last word is, Jerusalem was a *creative* gathering. In the first circular that went out announcing the meeting in Jerusalem, I said that only as fresh tides of Christian spiritual life flow within the Church can the waiting task be fulfilled. There we met in Jerusalem in the springtide in the desert regions. But those stony hills were aflame with more than 2,000 kinds of flowers. Never have I beheld a scene like it in abounding life and beauty. There we met in juxtaposition to the great desert and there was vouchsafed to some of us, I think possibly to all of us, what was vouchsafed to St. John that enabled him one day to say, "He showed me a river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. On either side of the river was the tree of life and the leaves were for the healing of the nations."



THE EDITOR'S POINT OF VIEW



A JAPANESE EDITORIAL ON CHRISTMAS

On December 25, 1927, a year ago, the *Osaka Mainichi*, one of the great newspapers in Osaka, a city of two million inhabitants, appeared in its daily edition as usual. Its leading editorial was not a discussion of some Japanese political or economic question or of some problem in international relationships, but an interpretation of Christmas. Under the title "The Birth of Jesus," the editorial was in part as follows:

Without a single exception the teachings of Christ, when adequately interpreted, are directed specifically to elevate our living on earth, to ennoble our character as men, to bring about the kingdom of God on earth.

The crowning feature in Jesus' teachings is the doctrine of love. Man abundantly possesses the traits of lower animals, and is apt to revert to the wretched state of barbarism. Many means of repressing the baser impulses of man have been devised, mostly on the principle of intimidation and punishment. Jesus seized upon the hidden divine element in man's soul, and made it the corner-stone of his religious doctrine. Love is the most wonderful spiritual force in human life; it alone is capable of converting belligerent impulses to kindly sentiments, obscure barbarism to enlightened civilization. To love one's neighbors is the greatest secret in bringing about the millennium to the world.

In identifying God with Love, Jesus founded a great religion of kindness and goodwill. Christianity is a religion drawing its fountain of life from the loving soul of man, and inspiring humanity in its turn ever to aspire to a more affectionate, kindlier, and nobler collective life. Today, whether one is willing to admit it or not, Christianity is a living spiritual force in the world, in which one cannot exist without accepting its blessings. The very fact that millions and millions of noble characters were created by it, that its followers on the whole are kindlier, is evidence of its supreme value.

Christmas is the day set apart to celebrate the birth of Jesus, the founder of the religion of love. The day may be very fitly celebrated as the day of human salvation, for had mankind never discovered the divine trait of love within it, the day of enlightenment might never have dawned. The world situations are still far from assuring the advent of the kingdom of God on earth, but this is precisely the reason why mankind should strive with renewed vigor after the fuller realization of the ideals which Jesus of Nazareth proclaimed nineteen centuries ago.

Let all—be they confessed Christians or mere admirers of Christ—join in admiring the great deeds of Jesus and His followers, and make this day a day for the birth of new life freshly inspired by love, and determined to live up to the noble examples shown by Jesus Christ Himself.

In reprinting the above we remind our readers of this significant fact. These paragraphs did not appear in a missionary magazine, or in a Japanese Christian periodical. Nor did they come from a Japanese preacher's Christmas sermon. They are the editorial utterances of an outstanding daily newspaper entirely in charge of

Japanese, and having an immense circulation throughout Japan. And this is but another of the many evidences that slowly but surely show the real meaning of Christmas is being recognized in the non-Christian world.

"THE LATCHSTRING" AND "MISSIONS"

Concerning the 350,000 Northern Baptist house parties and how the latchstring is to hang out in every home for the guests who will represent the youth of the world, our readers already know. Intimations have also been given that *MISSIONS* will have a part in this January hospitality, but it is time now for something more definite.

As, two years ago, *The Log* was printed in our January issue, together with the supplementary Commentary by Elihu Norton, so now, in the issue of January, 1929, *The Latchstring* will be incorporated bodily. Then Elihu Norton, with the essential assistance of Amy, will furnish a Latchstring Supplement, which will contain for each day such additional information about the mission or phase of work treated that day in *The Latchstring* as shall give to those who wish it a fairly thorough and up-to-date account of our denominational activities at home and abroad. This will certainly increase the interest of the visits of the youth to our readers, and will make the issue one valuable for reference and for missionary programs during the year. It is a great pleasure for *MISSIONS* to be able to work closely in this way with the Publicity Committee of the Board of Missionary Cooperation in its original and inviting plan of January house parties.

It is a great thing to enlist personality in bringing the cause of missions home to our people. We all want the concrete, and we are interested at once in individuality. It is one thing to speak of a Chinese boy, and another to introduce Chu Yeu to the "Honorable Baptists." A Comanche Indian may be overlooked, when Bert Treetop will give you pause. What's in a name? A vast deal, as the readers of *The Latchstring* will discover and admit.

Only those who have done the work will know how many hours and weeks it has taken and how much gray matter has been absorbed in procuring and editing the material, selecting and arranging the half-tones, making up the pages in diversified and attractive layouts, and getting the finished product through the presses. What all can see is that it has been skilfully and artistically done, with single aim to create and deepen informed interest in every home that hangs out the latchstring to the guests from near and far, and in so doing may well "entertain angels unawares."

THE LAYMEN'S ROUND TABLES

These Round Table Conferences, to which we referred in the November issue, have been continuing with most satisfactory results. More than thirty have been held, and twenty more are under way. Mr. Coleman and Mr. Bill have been on hand from the first, and President Harris has been with them since his recovery in early

October. Dr. George Earl, Mr. Orrin R. Judd and Mr. E. L. Ballard have also assisted in presiding and meeting with groups of men in other than their own states in many instances. Through the use of the Laymen's Manual, which bears the title, "Sharing Christ with the World," the Baptist laymen who engage in this "adventure in production" find themselves confronted with live issues. Interest is inevitable, once the real discussion of the denominational enterprises is begun. Placing the local church as the center of control and responsibility in the movement ensures the success of whatever is undertaken by the laymen. Sharing responsibility for production in the local church—it would be difficult to originate a stronger statement than that to indicate the end the laymen are seeking. The two major tasks which the National Council of Laymen suggests are evangelism through personal visitation, and world evangelism. The latter is to be done through adequate personal sharing our missionary enterprises at home and abroad.

In this phase of the laymen's movement there is surely great encouragement. Its aim is accomplishment rather than organization. Its plans look to these desired ends—the strengthening of the production of the local church; the lifting of its goal of accomplishment, council and fellowship, thus bringing to the average layman a real sense of copartnership with Christ in the effort to win the world. The National Council seeks simply to stimulate the local church to more consecrated and general effort and a real participation in the larger missionary operations. This is well called "sharing Christ with the world." In the twenty-one states where the Round Table conferences have met, the responses have realized the largest hopes of the leaders.

A WORLD LEADER

Without a doubt the most widely known Protestant religious leader living today is John R. Mott. He has traveled the world over and around, and there is no mission land or field where his name is not familiar. He is at home in Europe and America, Asia and Africa. As the head of the Young Men's Christian Association for more than a generation, he has played a large part in the development of that organization into one of the most effective Christian forces in modern civilization. Leader also in the Student Volunteer Movement, and later in the federated movement for the boys of the world, his directing brain and hand have been ever in service for the achievement of great ends. In addition to all this he has added the extra burdens that came with the Edinburgh Conference in 1910, when he was placed at the head of the Continuation Committee, and developed the plans which reorganized that Committee into a permanent missionary factor of moment. Any one of the different departments of work which he carried would have taxed the energies of an ordinary man, yet he went forward without cessation and without weakening of his remarkable powers of initiative and leadership at any point. Physical breaks gave warnings a number of times, however, and his friends were anxious that he should have relief from some of the official cares. When the reorganization of the Y. M. C. A. was finally brought about some years ago, Dr. Mott desired to retire from the General Secretaryship, but was prevailed upon to stay until the new National Council got its bearings.

He consented to remain temporarily, with clear understanding on that point. After the Jerusalem Conference he decided that the time had come, and his resignation was offered to the General Board last June, and regretfully accepted. The Board recognized that the duties laid upon him by his work for foreign missions and the youth movement are all that he should carry, and that the preservation of his life is a major consideration, in view of the world wide interests he represents and leads. Relieved of official responsibilities at "Y" headquarters, Dr. Mott will be able to give himself more fully to the missionary causes that have so long had his heart interest and so large a place in his thought and time. The Christian world is to be congratulated on this change and release, in the hope that it will mean for Dr. Mott an extension of years, and the most fruitful years of his life.



NOTE AND COMMENT

¶ George Wharton Pepper told the Episcopal Convention that there was no place in the Christian church for "the prig and the busybody." He did not suggest how they were to be excluded.

¶ The New York State Convention, at its annual meeting in Poughkeepsie, elected Rev. Clarence Hill Frank, pastor of the entertaining church at Poughkeepsie, as State Director of Promotion, to succeed Dr. R. E. Farrier in that responsible position. Mr. Frank has been pastor in Poughkeepsie for the past eight years, and has made an enviable record. He leaves

a thoroughly organized and united body, and his going will be felt in the community as well as in the church. For a number of years he has been a member of the committee that has reorganized the work in New York State and brought the Convention out of debt and a perilous condition. He already has a wide acquaintance among the pastors. His fitness for this new service is manifest, and the Board of Missionary Cooperation is to be congratulated on his acceptance.

¶ Missionary Petzoldt has sent us full information concerning the dedication of the new Chivers Memorial Hall at Lodge Grass, with fine pictures, and we planned at first to have an article in this December issue. But both time and space were wanting to do the thing properly, and the Editor has a special personal interest in having it so done. January issue belongs largely to *THE LATCHSTRING*. Therefore, in February issue he plans to tell the story of Twenty-five Years with the Crows, just as at the beginning of the Mission he told the Story of White Arm, who was one of the foremost figures in the recent celebration. The Crow Mission has been full of romance springing out of reality.

¶ Shanghai College opened the year with an enrolment of 900 on the first day—the largest number ever registered. But, says President Liu, about 600 applicants had to be turned away for lack of adequate accommodations. This is one fact that speaks well for China in the midst of the general turmoil and uncertainty. Religious education and character building—these are the chief aims of the school as heretofore.

¶ Our subscribers will receive in this December issue a holly-bordered subscription blank, which invites them to send *MISSIONS* for a year to one or two names as a Christmas present. By so doing you may become a personal force in the spreading of the good news of the Kingdom. Ten thousand of these blanks filled and returned with a check would not impoverish you but would make a Merry Christmas and Happy New Year for *MISSIONS* and the world cause which the magazine lives to promote.

¶ We have from Rev. A. Di Domenica of Philadelphia a carefully prepared history of the first Italian Baptist church organized in this country. This was in connection with the Mt. Pleasant Church of Newark. The history was given at the anniversary of the mission. We regret that a summary of it must be delayed on account of the pressure on our columns these months. A score of important contributions are in the same left-over-of-necessity state. Friends will have to be patient. Realize that the Index for the year has to take four pages right away from us in this issue.

¶ The forty-ninth General Convention of the Protestant Episcopal Church in America was held in Washington recently. This is a triennial gathering. Many incidents of interest marked the sessions. An open air meeting of the St. Andrew's Brotherhood drew twenty thousand people, young and old, to the amphitheatre at the partially finished new cathedral of Saints Peter and Paul, which is intended to be the devotional center of the Episcopal Church in this country. Announcement was made at one session that the long-hanging debt of over a million dollars had been raised, and at another that the Woman's Auxiliary had raised over a million, thus freeing the missionary enterprises of the Church from financial strain that had harassed the missionaries and workers. Missionary speakers warned the Church especially against abandoning any of its enterprises in the Far East. Great pomp and ceremony made the meetings and parades impressive. The unifi-

cation of the church societies and boards, home and foreign, under one head, as departments of a single organization, is now under way. The reports submitted indicate on the whole a spirit of advance and activity.

¶ At the close of this college year Dr. W. H. P. Faunce will reach the retirement age as president of Brown University. The Fellows and Trustees have announced the election of Dr. Clarence A. Barbour, president of Colgate-Rochester Divinity School (formerly Rochester Baptist Theological Seminary) as his successor. President Faunce has for thirty years done a remarkable work of development and growth at Brown, and is recognized as one of the foremost educators of the country. Dr. Barbour is a Brown alumnus (class of 1888), who has filled positions of responsibility and influence with marked efficiency, and is widely known not only as head of a great theological school but as a leader in denominational affairs. Since Dr. Faunce has to retire, we congratulate the University on the choice of a man so well qualified to maintain the high standards which he has established.

¶ As we go to press news comes of the death, at his home near Washington, of Rev. Henry Richards, who has the credit of the longest period of service of any of our missionaries in the Belgian Congo. He was a member of the Livingstone Inland Mission, which was transferred to our Foreign Mission Society in 1884. He passed through the remarkable experiences of mass conversion on the Congo field, and has given a vivid story in "The Pentecost on the Congo," a widely circulated pamphlet. Born in Somersetville, England, he sailed in 1879 for Banza Manteke. For many years he and his wife labored, often in peril through the fear and superstition of the people, before success came. In many villages where forty years ago the natives hid in terror from the missionary or threatened his life, today churches and schools and Christian homes are found. In 1919 Mr. and Mrs. Richards retired from active service and made their home near Washington. His name will abide in honor as one of the great pioneers of African evangelization.

¶ Ghandi, the religious leader of India, has declared that *pardah* (the seclusion of women) must go, in order that women may add grace and beauty to social life and raise its moral tone; that they may be excellent managers at home, helpful companions of their husbands, and useful members of the community. He does not want the Indian women, however, to change from seclusion to a complete Anglicization, for that would be jumping from the frying pan into the fire. The fact of his heading this movement is of immense significance to the women of India and to the work of our missionaries as well. Indian women owe their new status and outlook to Christianity.

¶ We have received from Dr. Gavin Morton Walker of Philadelphia a copy of the historical address which he delivered at the Pennsylvania Baptist State Convention Centennial celebration in 1927. This is a reprint from the State Convention Minutes. Baptist history in Pennsylvania is covered interestingly in these pages under the divisions: Looking at the Past, Seeing the Present, and Facing the Future. This is an inspiring story for Baptists to read, and we are glad that this reprint will make it possible to circulate it more widely. Dr. Walker is certainly justified in his conclusion that "the guiding hand of God in our history and the bounty He has given obligates Pennsylvania to a great service for all the world." The same remark applies to all America.



Star of the East

Star of the East, that long ago
Brought wise men on their way
Where, angels singing to and fro,
The Child of Bethlehem lay—
Above that Syrian hill afar
Thou shinest out tonight, O Star!

Star of the East, the night were drear
But for the tender grace
That with the glory comes to cheer
Earth's loneliest, darkest place;
For by that charity we see
Where there is hope for all and me.

Star of the East! show us the way,
In wisdom undefiled,
To seek that manger out and lay
Our gifts before the child—
To bring our hearts and offer them
Unto our King in Bethlehem!

—Eugene Field.

A Christmas Prayer

Our Heavenly Father, we praise Thee for the return of the glad day that marks the birth in Bethlehem of Thine only begotten Son, Jesus Christ, whom Thou didst send to be the Saviour of the world and the revealer of Thyself. We pray that the song of the herald angels may sing itself in all our hearts; that the spirit of Christmas—joy and peace, unselfish kindness to others, love and service—may be active in us. May the children open their hearts to the Christ-child this day. Give new power, O Father, to the Gospel story of Thy supreme love gift to the world which we commemorate this Christmas day. And grant that we may all bow reverently, as did the wise men of old, in the presence of the new-born Redeemer and King. Amen.

Christmas Thoughts

When Christmas comes, set in the midst is He,
The eternal Child, to show men they must be
As children still, would they his kingdom see.

Glory to God in the highest, and on earth peace, goodwill toward men.

Oh, holy Child of Bethlehem,
Descend to us, we pray.
Cast out our sin and enter in,
Be born to us today.
We hear the Christmas angels
The great glad tidings tell—
Oh, come to us, abide with us,
Our Lord Emmanuel.

Love came down at Christmas. The Babe of Bethlehem is the highest expression of the heavenly Father's love. And when this babe became a Teacher of humanity, a specialist who came from God, He taught, says William Lyons Phelps, only one subject. The entire course of

study contains only three words, but it takes a lifetime to learn it; only a minority become experts. *God is love.*

What the Bible Is to Me

BY THOMAS PHILLIPS, D. D., OF LONDON

(From the closing devotional address at Detroit)

The basis of it all is this: God is after man, and I take up the Bible and I find the story of His search. From the beginning it is God, it is not man. The Bible gives the history of the world from the standpoint of God. It is God's history of the world and it is God after man all through from the beginning. And He approaches men in their imperfection. It cheers me a lot to find that there is nobody in the Bible who is perfect, and the glory of the Bible is that God comes to imperfect people. "Just as I am, without one plea." God comes to us just where we are.

God came to these people and He was like the breaking of the sun through clouds. In the Old Testament God is drawing nearer and nearer to man all the time. *And then comes Jesus.* And Jesus is the perfect expression of divinity and humanity. The Bible is infinitely precious to me because it is the book of Jesus. Jesus gives me God and the Bible gives me Jesus. I believe in Jesus because Jesus gives me God, and I believe in the Bible because the Bible gives me Jesus.

How does this bear upon our life and our religion? Our attitude towards the Gospels must be the attitude of the disciples towards Jesus. They were men and women very much like ourselves, and one day a young man comes into their midst from Galilee and they follow Him. They are all Jews. They started from far away, but under the influence of the Spirit of God got nearer and nearer, and at last these men lived with Jesus. They watch Him and look into His eyes, hear His gracious voice, see healing oozing out of Him. They watch Him, and as He grows and grows and grows, they say "My Lord and my God!" That's the use of the Bible, to read the Gospels, to see Jesus in the Gospels, to catch His Spirit, to get at His words, to get at His deeds, until He grows and grows and grows. It was said of an old Welsh preacher that when he got into the pulpit you saw him, but as he kept on preaching he grew less and less and Jesus more and more, until at last there was no preacher at all, only Jesus. You get in touch with the Gospels and read them right through and let the influence of Jesus come over you, until at last He is your Lord and your God.

"From the secret of His presence,
From the brightness of His face,
From the radiance of His Glory,
From the sacred place,
Christ the Saviour sends us
To the midnight lands,
Ours the mighty ordination
Of the pierced hands."

I know that religion is the life of God in the soul of man. My only way is to turn to the Gospels. The Bible is the book that gives me Jesus and then I have religion.

In the Wake of the Porto Rico Hurricane

HOMeward FLIGHT OF A PORTO RICAN SCHOOL GIRL FROM RIO PIEDRAS TO CAYEY AFTER THE HURRICANE

BY ANTONIA VAZQUEZ

(Translation from the Spanish by Martha Howell)

(In the letter enclosing this article Mr. Coe Hayne says: "I am sending you one of the finest manuscripts that has ever come to me. After an interview with Miss Antonia Vazquez (of Cayey), student in the Woman's Missionary Training School, I asked Miss Howell, the principal, if Antonia might be dismissed from the classes in order to write a description of what she saw. I have no doubt that she was the first girl to make so long a journey (sixteen miles on foot, the rest in automobiles wherever it was possible for them to run) at that early date after the hurricane. The great storm ceased sometime Friday morning. The next day Antonia pleaded with the teachers to be allowed to "fly across the horizon" to see how her people were at Cayey. It is a remarkable story. It was written at my request for you. I could fill MISSIONS in December with accounts, but nothing that I can write regarding the great disaster can approach this account by Miss Vazquez. What do you think of in a great crisis?")



At nine P. M. on Wednesday, the hour when we were entering our School (Training School of the Woman's American Baptist Home Mission Society, Rio Piedras, Porto Rico), having come from the evening service, a friend came announcing that we were to have a tempest. (Weather Bureau reports on Wednesday, September 12, carried a warning of the approach of a gale of great intensity.) Having been notified, after making tight the windows and doors of the lower floor, we went to bed thinking that perhaps nothing very serious would take place.

Early that night it had started to rain, and later we became more fearful, for the wind began to whip, and at three o'clock in the morning the great cyclone was causing disasters.

In spite of the wind and the rain we went to our classes as usual, but it was necessary to leave these to help arrange our clothing and beds that were in danger of getting wet.

The wind was becoming fiercer every moment, and at last we decided to have a meeting and pray that the Lord would give us strength and courage to pass through it all. So we did this, and while one of my companions prayed, others helped my teachers to make the windows tight. But oh, desperation! One of the windows fell out. Miss Diaz said, "Now, what shall we do?" Then the idea came to send for a rug. We worked hard to nail this over the opening, but the wind prevented, one of the girls falling to the floor. At last we were able to nail it. A moment afterward, trying to save the books below which were about to get wet, we heard another noise, and all went running upstairs. It was a window in the large dormitory salon which had blown out. Then believing that this large room would collapse at some moment, we locked it and went below.

You cannot imagine the noise and confusion of it all, and yet in the midst of all there was something that sustained us, yes, something spiritual. In these moments there surged through my mind these beautiful words of the Lord which say, "Do not be afraid, I will be with you to the end."

Miss Diaz, who was always encouraging us, did not leave us alone one minute. She put us to singing hymns to the Lord, she playing for us. When we did this, we saw a group of persons without shelter, their clothing torn and wet, their feet bare, their poor children shivering with cold. We were moved by this spectacle so sad, and opened our hearts and the doors also of our house and offered shelter to these shelterless. There was no doubt that they were hungry. We took the children and put dry clothes on them while Miss Diaz and Miss Howell prepared coffee, which, with crackers, satisfied their hunger. The little children, forgetful of the catastrophe which threatened us, soon were in a profound sleep, while their mothers prepared the chairs for their night's rest.

All of us, wet because of the rain that came in torrents down the walls, since a part of our roof had been blown



ANTONIA VAZQUEZ



THE CAYEY VALLEY AFTER THE STORM

away, walked from place to place in the house looking for a dry place (a refuge from the water) but all in vain, all was covered with water.

The night came on dark, the moon did not give its light, what sadness, noise and more noise, trees falling, the wind blowing fiercely, the window glass moving in and out, from which we were in danger of being hurt. We knew that God accompanied us. If we had had wings, we would have crossed (for we were far from our homes) the horizon to our mothers, to fall into their arms, they desperate because of our absence. Oh, what desperation! Each one in our places fell to our knees, to put ourselves under the shelter of the Eternal.

The night advanced and we, being sleepy, began to arrange our beds, somewhat damp, but it was only thus that we could rest and warm our cold feet that during the day had remained wet. Such was our weariness that we gave ourselves to profound sleep.

When we awoke, the rain and the wind had ceased. We opened our windows; all was silent. Our trees were on the ground; especially was this true of our great rubber tree, the enchantment of our "Villa" (the Villa Roble). Now it was not the picturesque "Villa" as before. It appeared desolate and sad looking.

We were now sure that the tempest had passed, and we began to sweep out the water, and all unanimously, helping one another, began to put all in its place, to take out our clothing, to arrange our beds, which were wet. I must say that this was a heavy day of work.

It was eleven o'clock when in a meeting with my companions, I decided to be the messenger to go to seek news of our dear home town, for two of my companions are also from my town; and so, after speaking with my teacher, I was given permission so desired to go to my home.

I went out to look for a car in company with some of the girls in the town. The chauffeur of a car told me there was no open road to Caguas, and I said, somewhat sadly, "I will go on foot." As we discussed the situation, a young friend, the son of my pastor, came, and he too was resolved to surmount the obstacles in order to reach his home, so I joined him in the effort. After bidding "good bye" to my companions and sisters in Christ, we went to find a car. One car was going to see how far it was possible for a car to go, a trial trip, and we took this car. I, in my heart, asked the Lord to work a miracle that I might reach Caguas.

We began our journey, and now there are not only dismantled trees, but fallen houses caused by the hurricane.

From time to time there came forth from the turns in the road a humble family who were searching for their clothing among the boards of the fallen home, their implements of labor, the poor furniture that might have been saved among the wreckage. We see others who search and go away discouraged, for nothing of their possessions has remained, not even a keepsake. We see along the *carreterra* (roadway) a very sad spectacle, women and men carrying trunks, the only objects saved. Thus some saved something, others nothing. These with their trunks are going toward the town in search of bread. Children cry in the arms of their mothers, and the fathers, as guides, go along seriously with their loads. We see also that in one house, which has collapsed, a woman sits grinding her coffee, sitting on a beam, while her husband sits in a hammock, the only bed left them, while the children play without taking account of what has happened.

Along the *carreterra* the prisoners of the country clear the road, and with great perspiration pull away the lighter tree trunks, while they cut the heavy ones. Others are occupied in placing the posts of the telegraph, the fallen wires creating great danger to the traveler. By this clearance of the road we have been able to travel a great part of the way. But now we come to a fallen bridge and we must leave the car and go afoot. It is dangerous, for the river below had swollen. We entered another car on the other side of the bridge, and went on to Caguas. Here in Caguas is where the miracle was wrought.

In Caguas the people up and down the streets are nailing the pieces of zinc that have fallen from their homes; others seeking shelter, and others seeking food for the country folk who have come here to find refuge. The Plaza, which was one of the most beautiful in Porto Rico, has been devastated by the hurricane and some men are trying to raise the fallen trees. The majority of the rural schools and those of the town have fallen or have been unroofed, and only the seats have remained on the floors.

Arriving here at five o'clock, we looked for a car to continue our journey, but there was no communication with Cayey. They told us there had been a great landslide and cars could not pass. Then we decided to pass

the night in Caguas, and to go the next day to Cayey afoot. Going to the Evangelical (Baptist) Church, we found some families there, taking refuge. We talked of the cyclone there and its results in our country. Next we went to the pastor's house and he received us very kindly and gave us shelter in his home.

At last the hour came to rest and each one went to his room to give thanks to God, for up to this time He had helped us, and we asked Him to guide us in the next journey.

The sun had scarcely come up, about seven o'clock, after we had had breakfast, when we began a new route. This was more dangerous afoot, but we as Christians ought always to fulfil what we promise, and to do this we must have confidence in the Lord.

When we came to the outskirts of the town, we were surprised to see a scene very different from what we had seen here on other occasions. In this place there were two very beautiful groves of trees, which had lent a very particular aspect to the location; now these lie on the ground, and those that are not thus have their trunks broken.

The journey revealed a greater sadness as we passed on. All was ruins. All those deep valleys with their white houses and sheds have disappeared, and there only remains a memory of what those places have been.

We see much the same sorrow and misery that was seen on the Caguas road. Groups of persons are begging along the way, but the travelers can hardly help them for

remain on the ground. Some streets are seen where whole rows of houses are down, a scene very lamentable in my loved Cayey.

I arrived at my home, and my mother, who did not expect me, embraced me, crying for joy, and asked me about my school. I asked her how she had passed the time of the tempest. She answered, "Daughter, by caring for (sheltering) those whose houses were unroofed, and by singing hymns of praise to the Lord and praying." They as well as we had something spiritual which helped them.

After commenting on things, I went with a friend to see a part of the town. Many houses had fallen, many, many of wood. Many had fallen which faced the plaza. The outskirts of the town gave an aspect that moved one to sympathy, for here dwell the poor. All their houses



CAYEY AFTER THE STORM



THE RUINED BRIDGE NEAR CAYEY

they themselves have little money with them. These all go on their way begging in the direction of the town of Cayey, but what will they go there to find, where also only hunger remains, for that town is desolate.

We could hardly recognize the outskirts of Cayey when we reached there. Only at the entrance remained the great majestic towers, and the houses of the marines. But the soldiers' camp all was in ruin; there only remaining the zincs and boards on that plain.

On entering the town we saw many groups ready to make comments and receive news of other places. The rivulet on the outskirts of the town rose to the bridge, as if it had been a river, and entering some houses did great damage. It not only did this but carried away entire houses.

The sight of the streets is pitiful, posts and wires

had fallen and they were saving their clothing. The wires of the electric light system served as clotheslines.

The fields about were impassable, but the people living nearest came to seek refuge, and to bring their wounded and dead, there being so many dead that the cemetery did not have space for their burying. One father had bound his two sons to him in the effort to save them and thus they appeared bound together in the cemetery. There are many dying of hunger, and many widows and orphans. The situation is terrible.

I went to see the hospital also, filled with wounded very near to death, and others with minor wounds.

On Sunday when I went to my church, I saw a very great change. The house of God had been taken over as a house of refuge. About four hundred persons had been sheltered there. Some slept in chairs, others in beds which the government had lent, and many sick still live there.

Our pastor and missionary are working arduously for the welfare of these people. That Sunday they began a list that they might know how many were needing help in food and clothing.

I went to the service at night through dark streets, and there was danger from electric wires. It became necessary to carry lamps and candles on the street. In the church the illumination was had by candle light. The service was short, and the greater part of the sermon was to console these people, and afterward to present the Comforter. Afterwards prayers were offered.

In Her Distress Porto Rico Marches On

DAY-BY-DAY STORY OF A VISIT TO STRICKEN DISTRICTS FOLLOWING
THE HURRICANE THAT SWEEPED THE ISLAND

BY COE HAYNE



BREAKFAST chimes early this morning on board the *S. S. San Lorenzo*! Many passengers are on the forward deck, eager to catch first views of the island that is native soil to the majority who had taken passage out of New York four days previously. A smooth sea all the way has made possible a swift, uneventful voyage; to some it was altogether too slow. They are coming back to a country in distress, struck by the tropical hurricane of September 13, 1928. There are Porto Rican young men on board whose studies or business careers in America have been interrupted or terminated for all time by cables from the home folks. Whole families, comparatively prosperous when they left the island to visit the United States, are returning to face possible bankruptcy.

Besides the native Porto Ricans there are several Americans on board who had been struck hard by the storm. (One American who had been twenty-one years on the Island said last night: "I was about to reach out and harvest \$30,000 worth of grapefruit. That crop is now rotting on the ground. I owe \$6,000 for fertilizer,

and for next year's crop I need \$6,000 more for fertilizer. My buildings are down, and to rebuild them, pay expenses during a cropless year, and carry through the peons who are dependent upon the plantation for a living, I need \$15,000 more. Who is going to take a chance and lend me \$25,000?")

The American Red Cross, the United States Public Health Service, the United States Army, insurance companies, sugar companies, mission boards, etc., are represented on the passenger list. Major General Hugh A. Drum is making the voyage to assume responsible duties in the matter of relief for the storm sufferers. Colonel George W. Lewis, chief of the Porto Rican insular police, and Captain R. J. Van Deusen, secretary to Governor Towner, have had furloughs terminated by the catastrophe and are returning to strenuous service.

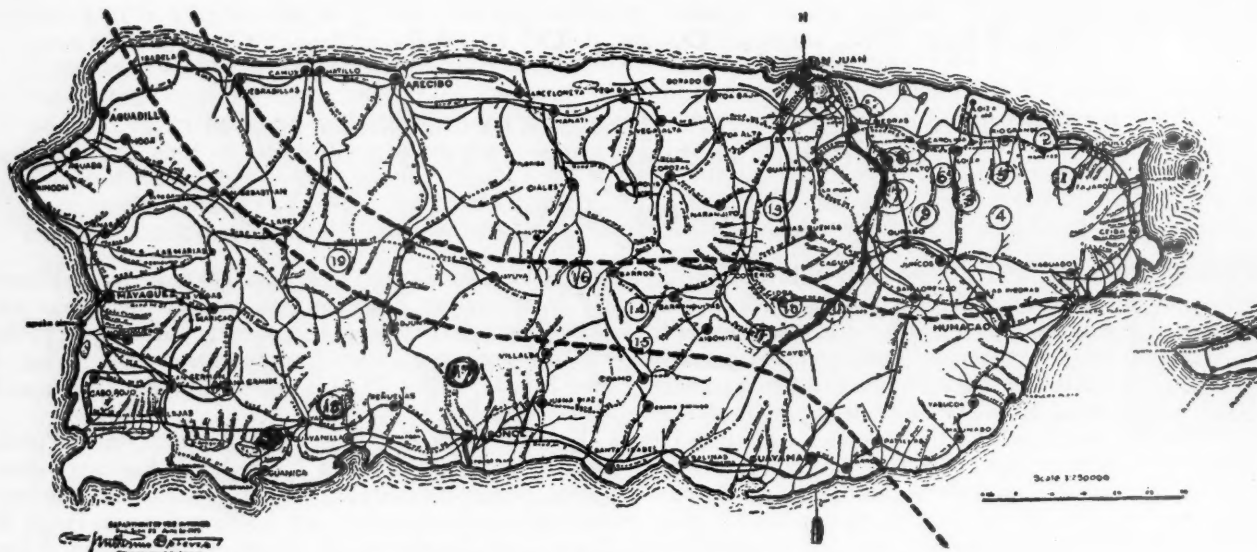
Passing Morro Castle, Mr. Riggs states that he can see a change in the appearance of things on shore. Just what makes the difference he cannot tell, he says. The Governor's Palace, the Government Building, the larger buildings in the business section of San Juan, show no outward evidence of a hurricane.

B and C decks are crowded now. The people are silently watching; they await news from friends who line the edge of a wharf deep in the harbor. It is the San Antonio dock.



REFUGEE CHILDREN IN CAVEY

Photo by permission of *Puerto Rico Ilustrado*



MAP OF PORTO RICO SHOWING PATH OF THE HURRICANE

Key to Numerals within Circles — Chapels totally destroyed: (1) Jerusalem; (2) Zalazar; (3) Peniel; (5) Cienago Alto; (6) Betania; (7) Quebrada Grande; (8) Trujillo Alto; (9) Hato Nuevo; (10) Cidra; (11) Las Cruces (chapel and rest home); (12) Toita; (13) Bayamoncito; (14) La Cuchilla (chapel and parsonage); (15) Pedro Garcia; (16) Damian Arriba; (17) Anon; (18) Barrinas. Chapels nearly destroyed: (4) Guzman Arriba; (19) Guayaba Dulci; (20) Arenas. In addition to the chapels indicated on map the hurricane damaged thirty-three other buildings and destroyed two other parsonages.

Route of Miss Vazquez shown by black line from Rio Piedras to Cayey.

Mr. Riggs had cabled the Porto Rican Mission that he would return to his field on this, the first steamer out of New York, following the news of the hurricane. In doing so he cut two months out of his furlough. Our workers in San Juan and Rio Piedras are on the wharf to meet him. Dr. James A. McAllister, a Presbyterian, and president of the Evangelical (interdenominational) Seminary, has brought his car to perform a most acceptable service by transporting us and our baggage to Mr. Riggs' home in Rio Piedras. A tumult as friends and relatives meet at the gangplank! Tackle blocks rattle as the crew prepares to unload the big cargo. The baggage is shunted down upon the wharf. Watch your step (what's the Spanish of it?)! The mail trucks honk for passage. Voices scarcely can be heard, and there is much to say. How have our own people fared? Have there been fatalities among them? What will Baptists in America do for Porto Rico? We decide that we cannot spend any more time standing here on the dock looking at each other. We promise to meet again as soon as possible. Dr. McAllister brings around his car. There are students from the Seminary to help with the baggage. Handsome, accommodating fellows they are.

On the way to Santurce Mr. Riggs discovers what has produced the changed appearance of the island. "The trees are gone," he observes.

Reconstruction work in these harbor cities has been rapid. Most of the roofs are back on the houses. How badly Santurce and the outlying sections have been struck is not revealed along the main thoroughfare between San Juan and Rio Piedras. We learn many of the sad details of the disaster from Dr. McAllister. He notifies us of the meeting of the Evangelical Union to be held this afternoon at two o'clock in the Grace Conway Memorial building, wherein is housed the Seminary.

About the Baptist Missionary Training School, Mr. Riggs' home, the Seminary, and the University of Porto

Rico, the ruined trees show how terrific had been the driving power of the wind that swept the island. A large gang of workers are on top of the library building of the University completing extensive repairs. Our Mission property in Rio Piedras escaped serious damage. (Miss Vazquez in her story in this number of *MISSIONS* tells in part how teachers and students at the Training School fought the storm and prevented a much greater loss by wind and water.)

Two rural pastors are at the Mission to see Mr. Riggs. They have traveled long distances on foot and by stage to bring news of appalling losses in their parishes. Rev. Eugenio Gonzales is pastor of the independent churches (self-sustaining before the hurricane) at Jerusalem and Zalazar; Rev. Juan Bautista Rosario is pastor at Guzman Arriba and Peniel. They report that chapels at three of these places were completely wrecked. Mr. Gonzales' home escaped destruction. Mr. Rosario, with most of his church members, has lost his home and his personal



SUPERINTENDENT G. A. RIGGS (LEFT), RECEIVES REPORTS FROM TWO RURAL PASTORS AMID DEBRIS IN HIS DOORYARD



WHERE A BAPTIST HOME AT JERUSALEM STOOD

property. His possessions now consist of the clothes he is wearing. He is drawing thirty cents a day from the American Red Cross. The churches he serves were paying half of his salary before the hurricane, the Porto Rican churches uniting in a home-mission enterprise in the payment of the other half. Now this pastor can be assured of no immediate income from any of these sources. He is assisting the American Red Cross at Cidra, where he has taken his parents.

We arrange with Mr. Gonzales to meet us with saddle horses tomorrow at Mameyes, from which place we can follow a mountain trail to Jerusalem.

While Mr. Riggs' car is being overhauled for our contemplated trip across the island beginning on the 30th, we are being taxied to Caguas. Mr. Riggs is anxious to obtain definite knowledge of conditions there. On the way we see shocking evidences of the plight of Porto Rico. Ninety per cent. of the people in this rural section have become homeless. The tremendous rainfall accom-

panying the wind is shown on the highway between Rio Piedras and Caguas where a fine old Spanish bridge has been undermined. The road-builders have laid steel girders across the broken arch to make possible the passing of passenger automobiles and horse-drawn vehicles; trucks and busses are not allowed to cross, but must transfer their loads. The road is blocked and we must wait until the police have opened a passage. A road is being built around the bridge, down through the gully, preparatory to the construction of a new bridge.

As to Caguas, the extent of the damage done there and in its vicinity is revealed not so much by the appearance of buildings as by the number of people seeking food. The report of the Porto Rico Branch of the Federal Land Bank states that in the city ten per cent. of the houses have been destroyed and thirty-five per cent. of the houses damaged more or less. The school buildings in the city, as well as in the country, are dismantled. Pastor Gerardo Davila of Caguas shows us where his church had been unroofed and the furnishings injured by the water. He is vivid in his description of the way the storm shook his dwelling, driving his children in their fright beneath a bed on the lee side of the house. Small wonder! A tobacco factory across the road was unroofed, and tobacco by the ton was hurled across the roof of the parsonage. Some of it lodged there, and the pastor forked it off. Tobacco leaves were driven by terrific blasts of wind beneath the eaves of the parsonage into the loft. The ceilings dripped tobacco juice; the walls were stained with it.

We drive to Aguas Buenas, six and a half miles west of Caguas, where the pastor's house was demolished. Rev. Bartolome Cotto has taken his family to Bayamon.

The Evangelical Union holds its meeting throughout the afternoon. Eight church communions are represented, Rev. George Richardson, pastor of a shattered Methodist Church in Playa (suburb of Ponce), presiding. Churches report losses aggregating \$160,000. The Union votes a message to the American Red Cross, signifying



THE BAPTIST CHAPEL, MISSIONARIES' REST HOME, AND MOST OF THE HOMES AT LAS CRUCES WERE WIPED OUT

a willingness, in spite of the crippled condition of the churches, to cooperate in the general movement of relief, rather than to center their effort upon the immediate rehabilitation of the missions. A cable is dispatched to the States expressing to President Coolidge and the American people gratitude for their prompt and hearty response through the Red Cross. A committee is appointed and "charged with the responsibility of conveying to the directors in Porto Rico our united appreciation and our united desire to support and cooperate and serve to the fullest extent, and, specifically, to place at the disposition of these directors, ourselves and all the resources of our churches."

SEPTEMBER TWENTY-FIVE

Rev. Daniel Echavarria, colporter-missionary in Porto Rico, drives in shortly after sun-up to convey Mr. Riggs and myself to Mameyes where we find Rev. Eugenio Gonzales waiting with three saddle horses. What our rural parishes have suffered is revealed on this trip to the El Yunque Mountains.

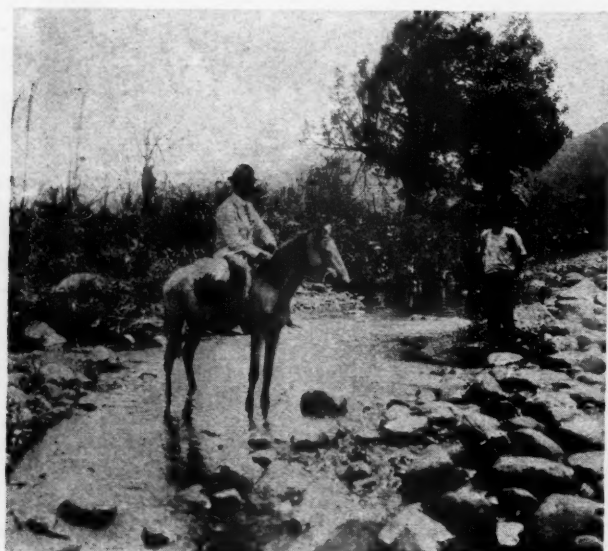
The people, under the wise leadership of Mr. Gonzales, had developed a self-supporting parish with chapels at Jerusalem and Zalazar. The storm has reduced them to a poverty that will require many months to remedy. Forty families have lost nearly everything—houses, crops, chickens, pigs and goats. The chapel was swept from its foundation and scattered over the mountainside. Some of his people, their homes blown away, sought shelter beneath the church building, only to be driven from there when the wind began ripping the flooring from over their heads. Last Sunday (September 23rd) the church service was held on a portion of the flooring which the wind had not carried away. The rallying of the people to their home churches, although the latter may be in ruins, has been salutary in its effect. The Insular Government, with the cooperation of the American Red Cross, strongly urged the people to remain near their homes.

We learn from Pastor Gonzales that at Zalazar the situation of twenty-five Baptist families has become pitiable indeed. Zalazar may be described as a church of

sixty-eight members that had been helping in the support of a pastor, now practically powerless even to supply themselves with food until the new crops have matured.

On the steps of his dismantled church, Pastor Gonzales sits a while with us. He relates how the country people at the six other stations served by him have met losses proportionately as great as at Jerusalem and Zalazar. He is a product of this parish—a convert under the ministry of a faithful native pastor who trained him for Christian work, first as Sunday-school teacher, then leader of prayer meetings, then preacher. After successfully leading his churches in an effort that has been self-supporting from the beginning, the pastor now continues without income to shepherd these people who have met staggering reverses overnight. He is facing these misfortunes with a quiet, Christian fortitude that is of untold help to his people. He is encouraging them to remain on their home sites and assist one another in the rebuilding of their homes.

Near the ruins of the chapel several Baptist families are cheerfully at work upon a dwelling for one of their number—a real old-time house-raising bee. May God richly bless them as they rebuild Jerusalem. From the hillsides echo the sound of hammers striking upon corrugated roofing salvaged from the wreckage. No Red Cross relief has as yet reached this remote point. It is far from the highways traversed by the supply trucks.



REV. EUGENIO GONZALES FORDING MAMEYES RIVER



NOTHING BUT THE TOWER REMAINED STANDING OF THE PRESBYTERIAN CHURCH IN MONTEFLORES, A SUBURB OF SAN JUAN

SEPTEMBER TWENTY-SIX

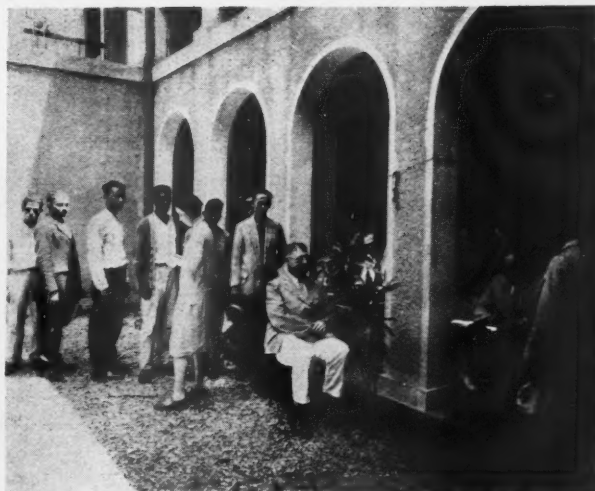
The preparation of preliminary reports covering conditions in Porto Rico to be sent off to the States on the *S. S. San Lorenzo*, sailing tomorrow, occupies us today.

The Training School (Villa Robles) and the Seminary are vying with each other in hospitality. Mealtime in the society of these forward-looking students and teachers invariably is a delightful occasion. Miss Antonia Vazquez, with the encouragement of Miss Martha Howell, principal, and her associate, Miss Palmira Diaz, has consented to write for *MISSIONS* an account of her



STUDENTS FROM THE EVANGELICAL SEMINARY IN RELIEF WORK

flight homeward the day after the hurricane. Miss Diaz, a former student at the Chicago Baptist Missionary Training School, will be remembered by delegates to the Northern Baptist Convention held in Chicago. Her message as a member of the International Cabinet of Youth contained the declaration of her purpose to minister to her people in Porto Rico. She is fulfilling that promise. A candle-light shining from one of the classrooms at Villa Robles at midnight tells us that, while we sleep, Miss Howell is translating from the Spanish the schoolgirl's thrilling story. The *San Lorenzo* will carry it to America.



BAPTIST CHURCH, SAN JUAN, BECAME AN EMPLOYMENT AGENCY UNDER THE AMERICAN RED CROSS

SEPTEMBER TWENTY-SEVEN

Dr. McAllister conveyed us in his car on a tour of inspection about Santurce, San Juan, and their environs. We viewed the ruins of the Presbyterian Church in Monteflores, and visited Red Cross headquarters in the Presbyterian Church of Santurce and the Baptist Church of San Juan. Miss Lydia Huber, her associate Miss Maria Fuster, and members of the faculty of the University of Porto Rico are at the latter institution performing a greatly needed service in the maintenance of an employment agency under the direction of the American Red Cross. A branch will be established in a few days in the Baptist Church of Rio Piedras, where Rev. José L. Delgado and Miss Alice Ryder are at work. The young people in the Rio Piedras church are planning to restore a tabernacle that housed a *barrio* Sunday school before it was blown down.

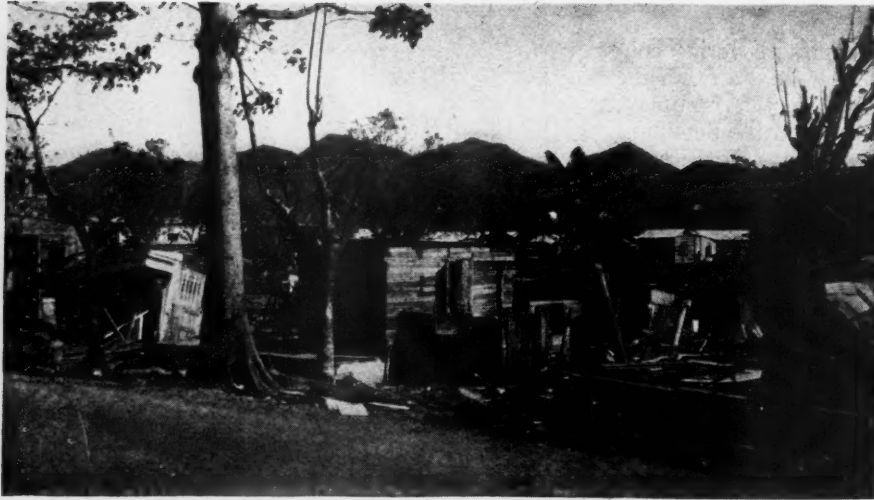
A general hustling to "make the dead-line" for the outgoing mail. In the afternoon a bit of rest for the writer, but none for Mr. Riggs. Upon his desk is an accumulation of appeals from the storm sufferers. He has not replied to all of them as yet because so many people are coming in from the country to seek his counsel and aid in view of the great catastrophe. Professor Holland, the Baptist member of the Seminary's faculty, comes in for a few minutes this evening and graphically describes how acutely Porto Rico has suffered on account of the destruction of the trees. There are, he states, thirty different kinds of native food-producing trees on the island.

SEPTEMBER TWENTY-EIGHT

The chapel at Trujillo Alto has been blown away. Two Baptist women are on the empty church lot to greet Mr. Riggs. The bell, the front steps, and the baptistry are all that remain intact. At Cupey the tabernacle, torn into small bits, is being rebuilt by the students of the Seminary. This is but one instance of their volunteer relief service. Immediately after the storm, without advertising themselves as ministerial students, they engaged in the work of reconstruction. They found widows helpless in the matter of repairing their little houses. With ham-

(Continued on page 674)

Scenes Showing Severity of the Hu



FROM LEFT TO RIGHT, TOP ROW: MAIN STREET, COAMO; RUINS OF CATHOLIC CHURCH, BARRANQUITAS; FLOODED STREET IN SAN JUAN, BIRTHPLACE OF LOUIS M. RIVERA, PORTO RICO'S LATE PATRIOT AND STATESMAN. BOTTOM ROW: LA PERLA, SUBURB OF SAN JUAN. ALL PHOTOS ARE REPRODUCED THROUGH THE COURTESY OF THE

The Hurricane Disaster in Porto Rico



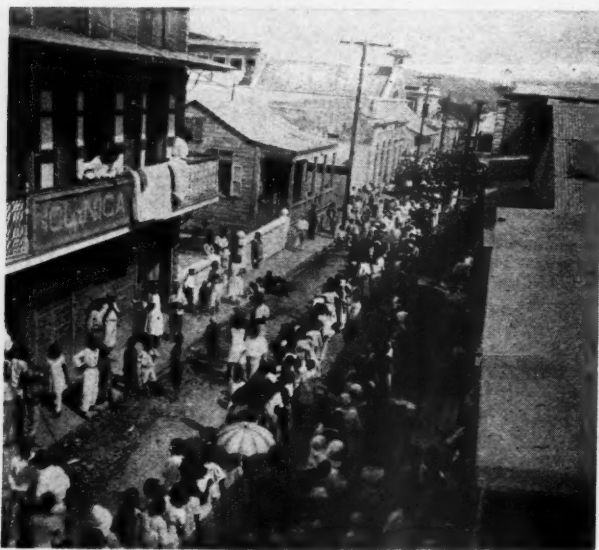
STREET IN SANTURCE. SECOND ROW: WRECKED PUBLIC SCHOOL BUILDING, BARRANQUITAS; RUINS OF POSTOFFICE, BARRANQUITAS; RUINS OF SAN JUAN; AMERICAN RAILROAD, HATO REY; AGUAYO ALDEA SCHOOL, CAGUAS. (ALL PHOTOGRAPHS ABOVE EXCEPT NO. 1 COURTESY OF THE "PUERTO RICO ILUSTRADO.")

(Continued from page 671)

mers, hoes and pails they formed volunteer rescue brigades. They have been taken over by the American Red Cross, the school taking a recess.

SEPTEMBER TWENTY-NINE

Working on reports; Mr. Riggs in his office all day. In evening we walk about university grounds and discuss the situation in Porto Rico. All reports and first-hand observations confirm the news that was received in the States, that not within modern times has a more devastating blow of a physical nature struck the fair little island. Reports differ regarding the number killed; one semi-official statement reads 350 dead, 1000 in-



WOMEN'S SECTION OF BREAD LINE AT BAPTIST CHURCH, CAYEY

jured. The year's coffee crop has been wiped out, the coffee bushes and the shadow trees themselves so damaged that it will take six years to restore the coffee plantations to their former productivity. The citrus and minor fruits totally destroyed. Many of the magnificent groves of cocoanut trees were riddled by the sixteen-hour gale. Cane and vegetable crops were hit hard. Many public buildings, including a large per cent. of the rural schoolhouses, were demolished. The Evangelical Union reports that sixty-five church buildings and eleven pastoral residences were destroyed, and seventy-four church buildings and eighteen pastoral residences and other buildings suffered serious damage. It appears that our denomination was the heaviest loser in the number of buildings destroyed, including seventeen chapels, three parsonages, and the missionaries' rest-home.

We make preparations for an early start tomorrow toward the south of the island, a trip by auto that will include Las Cruces, Cidra, Cayey, Guayama, and Ponce.

SEPTEMBER THIRTY (SUNDAY)

It is a steady climb southward, over a land made beautiful by reason of its countless hills, valleys, rivers and royal palms. Huge brown splotches, being the

wrecked coffee groves, banana and palm trees, now alternate with the green of the mountain meadows.

At Las Cruces there is nothing left but the floor of the chapel. The rest-home on the hill above the church has disappeared. The pastor here lost his home, as have most of the members of his congregation. From the scattered wreckage they are building small shacks. The people are not disheartened. No services this morning at Las Cruces, but the people are meeting in various homes to hold Bible schools.

At Cidra we find a large congregation assembled on the floor of the ruined church. The sun beats down fiercely upon the heads of the worshipers. Umbrellas are being used by some. The pastor, Rev. José Sastre Robles, conducts his services splendidly under these trying conditions. At Cayey the Baptist church, uninjured, serves as relief headquarters. The pastor, Rev. Rafael Landron, and the missionary, Miss Ines Guiles, are administering food and shelter under the auspices of the American Red Cross. White Cross material will be used here to great advantage. The pews have been pushed aside to make room for beds. Four hundred persons sought refuge in the church during the hurricane. During that frightful session, while the wind tore up the buildings and killed forty people in the town, a girl was born under the protecting roof of the church. She was given the name Juana Bautista (Joanna the Baptist).

On the summit of the Main Divide scarcely a habitation or tree escaped destruction. In Guayama there is small damage except in the section of the poorer people. We sleep in Ponce after service in the Baptist church.

The Ponce church and the homes of the people were not damaged to any great extent. Rev. H. Cotto Reyes, the pastor, and Miss Edna Clingan realize their responsibility in the matter of leadership. They pray that a church morale may be preserved that will serve as a spiritual anchorage for neighboring churches that have suffered more severely.



BAPTIST CONGREGATION AT CIDRA WORSHIPING ON FLOOR OF DISMANTLED CHURCH

OCTOBER ONE

Miss Clingan accompanied us to Coamo, taking with her White Cross supplies to be turned over to the Porto Rican missionary, Miss Paulina Galarza. Coamo is a wreck. The ruins of the telephone building remind us that here a young telephone operator lost her life while at the switchboard.

Disheartening sights meet our eyes all the way up the mountains to Anon, where the Baptist chapel was blown

off. The tower was carried across the road and down the mountainside, helping to complete the wrecking of a coffee grove.

OCTOBER TWO

The day is marked by a pilgrimage to Guardarraya, where the Methodist church lies a heap of broken cement blocks. Beneath these ruins were taken the bodies of eighteen people, most of them members of the church. The victims included the wife and small son of the pastor, Rev. Jesus M. Amaro. Accompanying us is Rev. Abelardo Diaz, veteran missionary, who was the first to bring a native church of any denomination to self-support in Porto Rico. He is now the editor of the *Puerto Rican Evangelico*.

OCTOBER THREE

Our route back to San Juan is by way of Barranquitas, where Rev. and Mrs. S. S. Huse have, with incredible courage, carried on a mission high school in a rented building without drawing upon the operating budgets of



WRECKED METHODIST CHURCH AT GUARDARRAYA FROM WHOSE RUINS THE BODIES OF EIGHTEEN VICTIMS WERE TAKEN

the Home Mission Societies for its maintenance. Amid the general wreckage our church and high school at Barranquitas remain intact, except a minor injury to the roof of the church building. As the town schools were destroyed, our buildings are being used as public school houses. Here we meet Don Vincente, pastor at La Cuchilla on the summit of the Main Divide. He is a real shepherd to his people. During the hurricane, after the demolition of the chapel and his own home, he fled with others to the only dwelling remaining intact in that entire community. When the storm was at its height and the people were going into a panic, Don Vincente requested the fifty people crowded in the small dwelling to sing hymns. Songs in the night!

Don Vincente led in repairing the building whenever an opening was made by the sledge-hammer blows of the wind. Providentially, two of his cows sought refuge on the lee side of the ruins of the school-house, and several times during the storm he obtained milk for the refugee children. Three aged persons, helpless through exposure, were brought in by rescue parties, their homes having been blown away. Don Vincente assures us that the



HIGH SCHOOL CONDUCTED BY MISSIONARY HUSE AT BARRANQUITAS

spirit of his mountain parishioners is unbroken in spite of their losses. Such workers as this pastor should be enabled to remain on their fields.

Destitute are the country people and unable to support their pastors because all sources of income have been removed, yet their hearts are strong, and if helped now will in time reestablish themselves as sustaining members of their churches.

The following story, showing the missionary spirit of the Porto Rican group of Baptists, is taken from a letter received from Mr. Riggs:

One woman, a member of our Caguas church, whose husband is an invalid, and who earns her living by making coffee for the workers in a nearby tobacco factory, lost everything. After the storm she gathered together bits of the wreckage, and found some old pieces of coffee sack material, and so built a kind of shelter for herself and her invalid husband. When our pastor and missionaries there offered her aid from the meager funds of the church, she refused it, saying, "That is holy money, I cannot take it." This woman, before the storm, had raised her offering from twenty-five cents per week to one dollar, because two years of hard times had made it impossible for many to contribute. Now that she is again selling coffee to all who will buy, she insists on continuing to give a dollar per week to her church, for, as she says, "Many can now give nothing."



MISS EDNA CLINGAN DELIVERING WHITE CROSS MATERIAL

Tested by Storm and Flood

BY CHARLES S. DETWEILER

THE magnitude of the disaster that fell upon Porto Rico Sept. 13th is only beginning to be known. Weather Bureau reports indicate the greatest rainfall—29 inches in twenty-four hours—and the highest wind velocity—one hundred and fifty miles per hour—ever recorded. As usual, the poor were the greatest sufferers; their flimsy frame dwellings were blown into the sea. The bulk of the people live in the country and get their living from the soil. Nothing to eat remains above ground. Until Red Cross relief reaches them the people must subsist upon yams and other root foods. The sugar cane was not everywhere high enough to be completely damaged, but fruit growers have lost everything; not a tobacco barn remains standing, and the large coffee crop ready for harvesting has been entirely wiped out. Worst of all, the tall shade trees under which coffee must be grown have been destroyed, and it will be five or six years before they can be partly restored and a fair crop of coffee raised. The country has been swept bare. There will be no income in country districts for six months or a year, and no return of prosperity for five or six years. Many in the distant corners of the mountains are on the verge of starvation.

Most Baptist church buildings in the towns were well-built of brick or concrete, and withstood the violence of the storm, losing only the roofs and suffering interior damage from the water. But in the rural districts where frame construction was the rule, seventeen Baptist meeting houses, three parsonages, and the missionary rest-home were completely demolished.

The amount called for in the special appeal to the denomination will scarcely meet the need for reconstruction. Then we must remember that of all Latin American Mission fields, Porto Rico had made the greatest advance in self-support, and of all denominations Baptists were foremost in the number of self-supporting and partially self-supporting churches. Now pastors and people have lost all their belongings—houses, clothing and crops. Instead of being able to support their pastor, the members must themselves receive rations from the Red Cross. This is especially true of the rural churches. The American Baptist Home Mission Society must come to the aid of these churches and for a year or more make up in pastoral support their lost earning capacity destroyed by the hurricane. Mr. Riggs, our General Missionary, writes that some of the churches are already showing their fine mettle and will try to pull through without anything. This applies to town churches. For the most part, rural schools are down and the teachers unemployed. Even the large High School in the city of Caguas loses the whole year.

"Financially hard hit, but spiritually facing open doors," writes Missionary Huse. Baptist churches, where left standing, were thrown open to refugees, and for many days people slept and were fed in them. Our pastors have cooperated with the Red Cross in distributing relief. In some towns the school authorities are using Baptist churches for temporary schools. But, best of all, in their distress the people are turning to God. Meetings

continue, when the weather permits, in the open air on the floor of the wrecked churches. The people have found in the evangelical pastors true friends who helped them in the hour of trial. Last year Porto Rican Baptists, numbering 3,600, reported an average attendance at Sunday school of 7,600. We American Baptists must stand by them in their time of testing; we can not afford to let these Sunday school pupils be scattered and lost for lack of buildings. The hurricane that tested Porto Rico is also testing us. "Show ye, therefore, unto them the proof of your love."



Thank You From Porto Rico

Christian Center, San Juan, P. R., October 11.

Dear Friends: Your loyal, generous response to our S. O. S. call for White Cross gifts and clothing at this time of need in Porto Rico has far exceeded our expectations. You have taken us completely by surprise by your prompt response. Boxes, packages, sacks are coming in every day, but the need is so great all over the island that we are not over supplied. We are distributing the clothing to our pastors and workers and it is being sent all over the island where the need is most acute. Our poor people will be better dressed than ever before! They will own more clothing than ever before! At least many of them will have a change of garments. This has not always been possible in the past.

I would enjoy writing to each one of you, but with all the many duties that require immediate attention it has been impossible for me to acknowledge the packages as they come in, so I am taking this way of thanking you. Accept also the deep gratitude of all the workers and the "thousand thanks" of the thousands whom you are helping. They "pour heaven's richest blessing upon you" each time they receive their package. "The Americanos have big hearts, they are wonderful people." I hear this over and over.

This disaster is uniting us in brotherly love, and we are experiencing the true joy of giving and receiving.

"Blest be the tie that binds
Our hearts in Christian love.
The fellowship of kindred minds
Is like to that above."

Gratefully yours,

LYDIA HUBER.



Show Porto Rican Pictures In Your Church

A new stereopticon lecture by Coe Hayne and Mrs. Miriam Davis Rohl, entitled "Porto Rico's Thursday the Thirteenth," portrays the catastrophe that befell the island, and the heroic spirit of a Spanish people. The lecture will be ready for distribution from the stereopticon depositories in Boston, New York, Granville, Chicago, and Los Angeles, about December first.

Board of Missionary Cooperation

Ready for January Guests

All is in readiness for the 350,000 House Parties, more or less, at which Northern Baptists will be hosts to world youth in January. *THE LATCHSTRING*, which is all that any family requires to insure interesting company every day in the month, is complete, and a most unusual publication it is. The plan, the text and the illustrations are entirely unlike the *Chronicle* of last year or the *Log* of the year before.

The method of distributing *THE LATCHSTRING* through the churches is very simple. There has been prepared and supplied by state offices to the churches, a little invitation card in the following form:

(Name)

(Address)

At Home
TO THE YOUTH OF THE WORLD
January 1st to 31st, 1929

Number of members in family _____

Note—The signing of this invitation entitles the family or individual to receive a copy of the *Latchstring*

When this card is signed and handed in to the church committee, the signer becomes entitled to receive his copy of *THE LATCHSTRING* before January 1st. This serves every purpose and simplifies the task of those in charge of the distribution.

Readers of *MISSIONS* will be particularly interested in the announcement that the entire contents of *THE LATCHSTRING* will be included in the January issue of this magazine. The sections for all the days of January will be reproduced in the exact form and in fact from the identical type of *THE LATCHSTRING* itself.

A Growing Honor Roll

Twenty reporting areas are included in the Northern Baptist Honor Roll of states that is based on the financial report compiled in October. The twenty are: Southern California, Colorado, Connecticut, Indiana, Kansas, Maine, Massachusetts, Michigan, Montana, Nebraska, New Jersey, New York Metropolitan, Rhode Island, South Dakota, Utah, Vermont, Washington East, Washington West, Wisconsin and Missouri. From each

of these contributions to the unified budget show an increase.

Dr. Bowler has been urging the denomination to "hold the line" and the last report shows that he is getting a response, for the line is not only being held but, to borrow another football phrase, a "touchdown" has been scored. Three states have been added to the Honor Roll in the past month, a decline in the year's receipts has been converted into a gain, and the second \$250,000 conditionally offered by Mr. John D. Rockefeller, Jr., would appear to be in the kind of jeopardy that Mr. Rockefeller desires for it.

There is another highly encouraging circumstance. Most of the states that are still below last year's mark have fallen behind by a very small margin. Minnesota, for example, missed the Honor Roll by only \$9. There is not a state that cannot get into the "plus" column by December if a vigorous effort is made. Here is the way the financial situation sums up:

This year's receipts to date. \$1,456,876.89
Last year's receipts to date. 1,449,687.58

Increase..... \$7,189.31

This means rather more than appears at first glance, if one recalls that at this season last year the denomination had already registered a substantial gain over the corresponding period of the fiscal year 1926-27. With a record like this, a rising tide of interest, and six months in which to make that \$7,000 grow, there is every reason to hope that the success of last year will be repeated and improved upon.

The New Book of Remembrance

The 1929 edition of *The Book of Remembrance* is now ready for distribution and may be ordered from any of the Literature Bureaus: 504 Columbia Building, Los Angeles, California; 700 Ford Building, Boston; 2328 S. Michigan Avenue, Chicago; or 276 Fifth Avenue, New York City. Many will be glad to hear that the original arrangement of birth-days has been restored.

Order now for Christmas!

Joins Field Activities Staff

Rev. Frank Ernest Eden of Colorado has joined the staff of the Board of Missionary Cooperation. He has resigned the pastorate of the Broadway Baptist Church in Denver to become a field representative of the Board, with the special duty of maintaining contact with pastors. His work will not be limited to pastoral relations, by any means, but he will attend pastors' institutes, conventions and other gatherings where Baptist ministers discuss the work of the denomination. Mr. Eden has been an outstanding pastor and has repeatedly been honored by the Baptists of Colorado. He was twice elected president of the Denver Baptist Ministers' Conference and also served a term as president of the Denver Ministerial Alliance. One gets a suggestion of the man's spirit from the fact that in Denver the Broadway Church is known as "the church with a ringing welcome."

Mr. Eden is expected to arrive in New York early in December and will take the field as the Board's representative in January. How Colorado Baptists feel about it is expressed in a telegram received from State Secretary F. B. Palmer:

"Our State Convention enthusiastically passed a motion strongly recommending Rev. Frank E. Eden to Northern Baptists. While we feel his going very keenly, all will follow his work with abiding, prayerful interest. We can unreservedly commend him to the brethren for his fine qualifications as a leader and speaker."



REPRODUCTION OF FRONT COVER OF THE
NEW BOOK OF REMEMBRANCE

The Italian Baptists in Reunion and Convention

(We have received from Prof. Antonio Mangano, Director of the Italian Department of the Colgate-Rochester Divinity School, excellent reports of the reunion of the Italian Department of Colgate, and of the Italian convention the following week. We regret the necessity of abbreviating these reports, owing to unwonted pressure on our space.—*Ed.*)

THE REUNION AT HAMILTON

The alumni of the Italian Department of Colgate University had a glorious jubilee September 7-11. This Department was opened in Brooklyn by the Home Mission Society in 1907, and completed its twentieth year in June last. During this period 44 young men have received its diploma, and 34 of them are now at work on Baptist fields, all but one having taken the full course. Ten other young men took a partial course and went to other schools or are working with other denominations. The fact is noteworthy that of the students who lacked thorough preparation nearly all have continued their studies since graduation; so that now among the graduates are found not only men who received adequate preliminary training in their native land, but a goodly number who hold degrees from our best educational institutions, including Harvard, Yale, Colgate, Rochester, Newton and Hartford School of Religion. The denomination has reason to be proud of this group of men who are its representatives on the various home mission fields.

The Reunion accomplished its twofold purpose to give the alumni a happy inspirational time, and let the good friends of the Department see some of the fruits of its twenty years' work. It was fine to see the goodly company of graduates and their wives coming from 40 different cities. The greetings, table talks, cheer and laughter were all enjoyable. The first meal at College Commons was joyous, but the real temper of the men and occasion was revealed when after the evening meal all gathered in the chapel in Eaton Hall, hallowed by so many sacred memories of godly teachers, and held a fellowship meeting led by Rev. Vito Cordo, president of the Italian Baptist Association, and one of the first converts at the First Italian Baptist Church of Brooklyn, established by Dr. Mangano in 1904. This devotional service with its half hour of prayer melted hearts together and the Holy Spirit was manifestly present.

On Saturday morning there were ad-

resses by President Cutten on "Leadership"; Dean Wearing on "Christian Internationalism"; and a warm welcome from the University by Dr. E. A. Walton. In the evening the Hamilton Baptist Church gave a reception to the alumni and their wives, and Mrs. Westfall of the Woman's Home Mission Society spoke inspiringly on "Our Home Mission Task."

Sunday was a great day in Hamilton. Here was something new, for it was "Italian Day" in Hamilton. Never before have two foreign-born preachers occupied the pulpits of Hamilton churches. Rev. Arturo Ventura of Waterbury, Conn., preached in the Congregational Church; Rev. Michele Solimene of Kenosha, Wis., in the Methodist Church; and at the Baptist Church Rev. Alfonso Corbo of Orange, N. J., Rev. Salvatore Silvestri of Jeannette, Pa., and Rev. Peter Saltarelli of Buffalo took part in the morning service. The message at the Baptist church was by Dr. Frank A. Smith, of the Home Mission Society, who gave an illuminating account of its work. The great service in the evening, in which the four Protestant churches united, was a pageant in which the alumni gave a striking presentation of the beginning and the subsequent accomplishments of the Department. The imposing part came when the alumni in a body marched upon the pulpit of that historic church and stood facing the congregation while their former teacher gave a brief description of their achievements since graduation.

Monday was another full day. There were addresses of interest in the morning and afternoon, and a stirring foreign mission presentation in the evening by Dr. Samuel Skevington of Albany, who was in Chinese costume and graphically described his experiences in China at the height of the revolution. The closing words were by an alumnus, Rev. Rolando Giuffreda of Springfield, who voiced feel-

ingly the thanks of the alumni. This fittingly ended the celebration of the Department's twentieth year, and all were in mood to sing from the heart, "Praise God from whom all blessings flow."

Through the merging of Colgate with Rochester, the Italian Department adds one more to its list of changes. It is now comfortably housed in the south wing of Alvah Strong Hall, where the students have their living quarters and classrooms. In addition to the courses offered by the director, some of the students are taking courses in the University of Rochester. It is expected that in addition to the scholastic work the Department will be able to make its contribution to the good work already conducted among the Italians of Rochester by Rev. Vittorio Aghetto, a graduate of the Department and at present a student in the University of Rochester and the Colgate-Rochester Divinity School. Rochester affords ample and unusual opportunities for missionary work by the Italian students. The work of the year opens most auspiciously.

THE ITALIAN CONVENTION

The thirteenth annual convention of the Italian Baptist Association within the territory of the Northern Baptist Convention was held at Utica September 11-15. The central theme was "The Salvation of the new Americans through the preaching of the Gospel." The entertaining church, Italian Baptist of Utica, led by Pastor Antonio and Mrs. Perotta, made generous provision for the care of the 75 or more delegates. Mrs. Perotta trained a children's choir which sang several selections of classical music as part of the program.

Interest and profit marked the sessions. One of the opening addresses of welcome was by Mayor Rath, a warm friend of the pastor. Other addresses of the afternoon were by Rev. Vito Cordo, president of the convention, and Rev. F. L. Ander-



ALUMNI OF THE ITALIAN DEPARTMENT AT REUNION

son, pastor of Calvary Baptist Church of Utica.

The large evening service, attended by the church members as well as delegates, was addressed by Rev. John di Tiberio of Providence. Wednesday morning, after business reports, and election of officers, were addresses on evangelism by Rev. Rolando Giuffreda of Springfield, and Rev. Salvatore Silvestri of Jeannette, Pa. The annual sermon was preached by Rev. Arturo Ventura of Waterbury, Conn.

The afternoon discussion was of vital interest, for it dealt plainly with the Roman Catholic and the Protestant view of the State. Rev. A. Di Domenica and Prof. Mangano were the speakers, and they knew whereof they spoke. In the evening an evangelistic sermon was preached by Rev. Biagio Iagro of Bridgeport, Conn., one of the substantial fruits of the work of the Utica church. It was appropriate that he should be selected to give the chief message of the evening in

the church where he had been converted.

Thursday morning was given to four addresses, and the afternoon to sight-seeing. The closing session was at the Park Baptist Church, whose members previously served dinner to the delegates and friends. Rev. A. Mayer made the principal address, and closing words of thanks and appreciation were spoken by Rev. Angelo Altobello of Newark. By common verdict the convention was excellent—in the careful preparation of the addresses, the Christian spirit of all discussions, and the fine fraternal fellowship.

The report of the year's work was encouraging. When it is considered that the total membership of our churches does not go beyond 4,500, the additions by baptism indicate that the evangelistic fervor is alive. One of the outstanding features of the convention was the spiritual tone. The note that Christ and His gospel are the only adequate means for the solution of the medley of problems,

religious, social, industrial and political, was repeated in every address. There was in the very subjects discussed a clear evidence of the fact that while our Italian pastors are sympathetic and indeed interested in all kinds of social activities, they are convinced that only as they can bring their fellow countrymen to a personal knowledge of the living Christ can they realize the goal they have set for themselves. They believe that Christ and Christ alone can change the direction of a man's life and in addition build it up in holy love.

They are of one mind that the function of the church they are seeking to establish among their people is to build up the character of men and women through the proclamation of the truth revealed in Jesus Christ. The results of such work are not only valuable from the point of view of the salvation of the individual soul but also for the perpetuation of Protestant Christianity and for the making of good American citizens.



FROM THE WORLD FIELDS



FIVE NEW BUILDINGS have been completed for Judson College on the new Kokine Estate. Two of these are large hostels to accommodate 120 young men each. They have the form of the letter E, and are three stories in height. A two-storied dining hall, situated between these hostels, is a third building, and two dwellings make up the five.

☆☆☆

MONG MONG, Upper Burma, is celebrating its first year as a Mission Station. On the side of a hill in the Mong Mong Valley with a background of mountains rising 9,000 feet, cluster a few little insignificant buildings. Though as yet physically insignificant, this spot is one of spiritual importance, for this is the Mission Station for some 20,000 Christians within a radius of three days' travel. Rev. and Mrs. R. B. Buker have a stupendous task before them on this remote field.

☆☆☆

HUNDREDS OF THOUSANDS of Mexicans on this side of the border are starving spiritually for the Bread of Life. It is reliably reported that there are 150,000 in the city of Los Angeles and 300,000 in the Southwest. The birth rate among

this people is very great and every baby born in this country is an American citizen. Their national importance is

Foreign Missionary Record

SAILED

From New York, September 19, on the *Berengaria*, Rev. W. O. Lewis, for France.

From New York, September 21, on the *Lancaster*, Rev. and Mrs. F. Kurtz, Miss Lena B. Keans, Miss Susan B. Fergerson, Miss Julia E. Bent, for South India.

From San Francisco, September 21, on the *President Polk*, Rev. and Mrs. L. C. Smith and daughter, Isabel, for South India. Rev. and Mrs. G. A. Sword and daughter, Ruth Mildred, for Burma. Rev. and Mrs. V. B. Sword and son, Jack, and Earl E. Brock, Jr., for Assam.

From Seattle, September 22, on the *President Pierce*, Mr. and Mrs. Wm. C. Osgood and child, for Bengal. Mrs. A. J. Weeks for Burma.

From Boston, September 23, on the *Cedric*, Miss Lillian V. Salsman, for Burma.

From New York, September 28, on the *America*, Miss Emily E. Satterberg, for the Congo.

From New York, September 29, on the *Laconia*, Rev. and Mrs. C. H. Heptonstall, for Burma. Mrs. H. W. Smith and two children, for Burma.

From Seattle, October 6, on the *President Taft*, Miss Agnes Meline, for Japan.

From New York, October 6, on the *Leviathan*, Rev. and Mrs. T. E. Bubeck, for the Congo.

APPOINTED

Rev. and Mrs. Alfred F. Merrill, at the meeting of the Foreign Board on October 9.

DIED

Mrs. A. V. B. Crumb, of Toungoo, Burma, in Burma, on September 29.

ARRIVED

Mrs. S. A. D. Boggs, of Jorhat, Assam, in New York, on October 1.

Dr. and Mrs. C. E. Bousfield, of Sin Wu Hsien, South China, September 20.

obvious. No foreigners accept more readily and joyfully the New Testament gospel appeal than these Latin-American neighbors, nor more fully exemplify its teachings in their lives. Baptists in the Southwest are beginning to appreciate the Spanish-American Seminary that is equipping men for pastors for the 51 Spanish-speaking churches and missions scattered from San Diego to Detroit.

☆☆☆

SHANGHAI COLLEGE opened this year with an unusually large enrolment, 900 students in all. More than 120 of this number were girls. "We had over 800 new applicants but could take care of only one-quarter of that number," Dr. H. C. E. Liu, President of the College, reports. "The class rooms are filled to capacity and we are looking forward to a very successful year."

☆☆☆

AT THE CLOSE of their first school year in the Congo, Mrs. F. G. Leasure writes: "How we long to make these Congo schools into really efficient schools, built for the Master's service. Fifteen boys and two workmen have made their great decision here this year. We must strive to make them efficient Christian leaders."



HELPING HAND

Carrying the Christmas Story to Ningpo, East China

To carry the story of the Christ-child, with all its beauty and implications, to people to whom it is new, is indeed a privilege. It is with this thought uppermost in her mind that Miss Myrtle Whited, of Sidney, Ohio, has presented herself as a candidate to the Board, and has been accepted and designated to Ningpo, East China. Miss Whited, who holds her church membership in Sidney, is held in such confidence that her own church hopes to support her as its missionary. Her pastor in speaking of her uses the words "spiritually minded, prayerful, reliable, surrendered to God's will." She has not been too busy with her school and nurse's training to assume leadership in the activities of the church. Her training in the Miami Valley Hospital at Dayton, and her study at Northern Baptist Seminary have well prepared her to carry the story to China.

Christmas Bells in Burma

BY MARIAN H. REIFSNEIDER

Listen to the tinkle, tinkle of the Burma bells. Not sleigh bells, certainly, nor the bells of the street candy man, nor yet the bells worn around the necks of the little Burman ponies, nor the pagoda bells which the wind rings, nor even the bells announcing the offerings of devout Buddhists, but rather the Christmas bells—joybells in faraway Mandalay. These were set swinging very early in December because at least five groups of people in or near Mandalay were to share in the joy of the season. Let me tell you who helped to make the bells ring.

First there was the postman. American children might have been tempted to call him Santa Claus because his mail-bag came filled with boxes of toys, bright pencils, cards, dolls, gay story-books from faraway friends who set the postman's bell a-ringing.

Then there were the Burman preachers who gathered money gifts to make purchases for the Christmas celebrations. Their bells rang very loud this year. They gathered Rupees 14/0—or about \$50.00. It came from Mandalay Christians, too. Don't you think they were blessed by such giving? I do.

Next were the school teachers who set the bells in the hearts of 135 children in

three schools a-swing, because they planned and worked together on Christmas programs of song and verse.

Besides these bell-ringers there was a purchasing committee—very important because they bought great piles of outing flannel and crepe to be cut up into jackets for children among whom there were many who possessed only one. They bought also hundreds of oranges, a thousand Chinese walnuts, large tins of candies, some 25 pounds of peanuts—all to fill the Christmas "stockings."

Of course you must know about the stocking-makers. They were our three Bible women. The material was bright red and green paper or the rather stronger bamboo paper, pasted together to form a bag. They made about 500 of these—no small task. Then came the fun of filling them. Into each went an orange, a handful of peanuts, 15 tiny sourballs, and a few walnuts. The Bible women, too, selected from the piles of toys the one suitable for each child and named it. So you can imagine that Santa's work-shop was not busier than our little office room in North Mandalay.

On December 23 came the celebration in the school on our compound, called Thayeze school, because that is the name of the quarter in which we live. Had you been an outsider you would have known that something unusual was taking place

when you saw a large tree set up in the chapel. It was a beautiful tree resembling the spruce. And it bore tiny white plums which were gathered along with the stranger fruits of toys, etc., after the program. Three o'clock came. Time to begin. Then the big bell in the steeple rang out. I think it said, "Merry Christmas, Merry Christmas," as it swang back and forth. The chapel soon was crowded. Those who dared not venture in (and there were crowds) peeped through the many doors. Of course the children wore their best "to say their pieces." In their gay colored skirts they were like a lovely flower garden. The preachers put on an effective dialogue of the coming of a sinner to repentance at the foot of the Cross. And the gramophone played "Angels From the Realms of Glory." Fifty-five children, each clutching a toy, a jacket and a bag of goodies—not to mention the clutchings of the grownups—and you're bound to find a crowd of happy hearts.

Now listen to the echoes from the Nyaungbinze school. I'm sure the bells are ringing there yet, because it was their first Christmas party. The teacher is an old Christian, zealous to preach the Word. For a year the children have been taught Bible stories and verses under the direction of our preachers and Bible women in weekly visits. The ground floor of the little room was covered with bamboo mats, the bamboo walls hung with Bible pictures. A large red paper star said its Christmas message. There must have been more than 200 tightly packed in together. The finest feature was a dramatization of "The Good Samaritan," with a Burma adaptation prepared under the supervision of a preacher by a number of pupils. It was the starting point in pressing home the truth of the love of God for men. At the close of the program the large baskets of gifts and sweets were soon emptied into the many eager hands and their first Christmas was a memory.

These schools of which I write are small vernacular schools. They are a fine means of contact with the people. They are an opportunity to teach the children Bible truths. They are character-builders.

Listen again and you will hear the Christmas bells ringing in two other groups. In the military lines there is a small number of Kachin families. Recently two families cast out the mats from their houses. And on the coming Sunday those two mothers will be baptized. Of course the bells must ring for them in their new-found joy for they have



MISS MYRTLE WHITED

given the best gifts—themselves—to the Christ-child. As we sat together one morning on the veranda of one of their houses there were in the gathering men with their yards and yards of headdress, women in black velvet jackets laden with silver ornaments, and tiny children, their little brown bodies just sparkling with the waterdrops of a recent bath. In unison we praised God and thought of His Gift to men. Rejoice with us, for three more of His children have received into their hearts that Gift.

Jesus made the joy-bells ring in the hearts of the sick. You remember He said, "They that are whole have no need of a physician, but they that are sick." Our bells rang once more in the Wesleyan Leper Home for our four Baptists who live there and the fifteen children. They gathered around us and sang, "Jesus My Saviour to Bethlehem Came." Into their drab lives was brought some Christmas cheer. Thrice glad let us be that even the poor leper can sing as the chorus of the song runs, "Jesus came seeking me."

Christmas at Narasaravupet, India

BY HELEN BAILEY

The first long term of the school year finished just before Christmas. The children planned as a special Christmas project to go to six nearby villages and give to the schoolchildren there a little bit of their Christmas joy. December was a busy month, I tell you, getting ready for all these programs. First there should be money, but how to get it? The peanut picking season was on and they asked for permission to go outside of school hours in order to earn some money. They went, and although they had to work through the hot noon hour and early and late in the mornings and evenings, they worked hard and earned not only enough to give a joyous Christmas in six village schools, but also to send Rupees 50 to the Nellore Relief Fund. My, how much joy they got out of the little programs which they gave and I really think that they realized more than they ever had before the saying of Jesus that "it is more blessed to give than to receive." I wish you might have seen the faces of the little village children, too. It was a day to be remembered in their young lives. To have presents to enjoy and guavas to eat all in the same hour is a little bit too much to grasp. Rather pathetic, isn't it, when we think of all we have. It makes me ashamed. I do hope that our boys and girls carried this same spirit of Christmas with them as they went to their own villages for the holidays.



CHILDREN WITH CHRISTMAS GIFTS IN INDIA



TIDINGS

Christmas on Home Mission Fields

BRIEF REPORTS OF CHRISTMAS FESTIVITIES
AND CELEBRATIONS.

COMPILED BY MIRIAM DAVIS ROHL.

Baptist Community House, Newark, N. J.
Christmas Sunday the children in the Primary department were telling each other what "Santa" brought them. One little girl stood it as long as she could and then came up to me and said, "Santa Claus never came to my house." Her little face was so sad it made my heart ache. I told her to come to our tree on Thursday and I was sure she would find something nice for her there. I certainly looked out for her that night as she is one of our most faithful Sunday school children. Santa didn't visit another of our homes where the mother was in the hospital but he surely left gifts with us for that family.—*Mrs. Frances P. Campbell.*

Baptist Service House, Dayton, Ohio.—Our Christmas entertainment, given this year on Christmas evening, seemed to me to be the most effective one I have ever had any part in. There is a group of older girls in the Big Sisters' Club that has been coming to the House for several years. They wanted to have a play this year different from other times. They asked to write it themselves. They originated a play centering around the poor family of a widow and her children who were not to have a happy Christmas. Finally, after many trials, disappointments and

discouragements, the Service House women would come in and bring a basket. The articles of food were to be brought by the girls themselves. The girls decided to take the basket to the home of one of the club girls, a very needy family. Such a spirit displayed in a teen-age girls' club of a cosmopolitan field truly deserves commendation. The girls put the play on very nicely. Our evening was unbroken in reverence and attention. A full house of people came to hear the Christmas story told by the children.—*Lao G. Chesebro.*

Judson Neighborhood House, New York City.—The Christmas season at Judson brought many joys. We were especially glad to have our social room furnished and ready for use by that time. A small dark gymnasium has now been transformed into a bright cheery room. A committee of the children with their leader had a wonderful time decorating with red and green crepe paper and putting shining tinsel on the Christmas tree. The children also helped to plan their various parties and entertainments and to carry them out. This was a real opportunity for the children and young people to learn to work together as well as for the leaders to learn to know them better. We believe that no one has the real Christmas spirit unless he thinks of others rather than himself and we want our children and young people to get this spirit as well as others. For this reason we always make it possible for them to

help others, no matter how small the gift may be. This year one of our groups gave a Christmas party, inviting as their guests the junior group from another Baptist center that was depleted of workers on account of illness. The Judson Sunday school decided to give its Christmas offering to the Chinese church.—*Mabel Merryfield.*

Aiken Institute, Chicago, Ill.—The Christmas spirit was demonstrated at Aiken by the great number of packages which began coming in weeks before the glad day. So numerous and so full were they that even the grownups were made happy by some remembrance given in the spirit of Christ. Who can tell what softening influence was set at work upon the hearts of some grownups who have had a struggle against sin? Our Christmas began on Friday afternoon, December 23rd, and lasted throughout the whole ensuing week. On that first Saturday afternoon, 78 girls of the sewing school gathered about the Christmas tree and held their celebration, and so it was through the week; the "I Can" club, the Boy Scouts, the two girls' clubs, until on Friday night, the biggest celebration of all came for the Sunday school. The Christmas boxes and packages again furnished joy and Christmas cheer to happy children and adults. The week ended with a wedding and a united Mexican gathering. All in all it was a merry time, made possible largely by those friends near and far who sought to serve others at Christmas.—*Louise B. Carter.*

Federal Hill Christian Center, Providence, R. I.—The Great Birthday of the year has come and gone. We earnestly tried to make our people realize that it was the birthday of the King, and not our own, and that our greatest expression of love

and happiness should come in the form of a generous gift to Him, rather than in expensive gifts to one another. I think the children especially got the thought. One little boy came with his envelope nearly full of pennies showing that he had been saving them one by one ever since he had received his Christmas list with Christ's name at the top. Our Sunday school Christmas program was given on Sunday evening and was composed of a number of exercises and songs by the Beginners' department and a pageant by the rest of the school. The little children, as always, charmed the audience with their sweet songs. The pageant presented was one by Bayard, entitled "When the Star Shone." I am sure that those who took part in it must have had a new conception of just what Christ's coming to the world has meant.—*Alma Kurtz.*

Guantanamo, Cuba.—Remembering the words of Christ, who said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me," and following the custom of the past few years, the members of our Sunday school, together with the children of the day school, were able to give a little Christmas cheer to many of the poor of our city. I am sure that all who helped with the White Christmas felt the truth of "It is more blessed to give than to receive." I think there are none of our church members who believe more implicitly in the truth of the verse just cited than Maria who has the least of this world's goods of any. She lives in one room with her son and grandchild, works when she can, which is only a part of the time, yet whenever she receives money, either from her son or from her work, her first thought is to bring her offering for the church. One morning, a few weeks ago, I found that she was sick

and went again the next day to see how she was. It was then she said to me, "How good the Lord is to us. Yesterday morning I had nothing in to eat and no money with which to buy food. I prayed about it and He sent you before noon." These testimonies make the Christmas season great.—*Elizabeth Allport.*

Colegio Bautista, Managua, Nicaragua.—We are very grateful for the many Christmas packages sent by the White Cross. With the exception of a small release fee we had no duty to pay, on the ground that these things were for free distribution among the poor. Over 300 faces lit up with joy for these gifts here in Managua alone, and the gifts were sent to the other five churches and outstations. Monday, the 26th, we had our family Christmas dinner with the boys and girls who could not go home for Christmas. There were about 50 present.—*Dora De Moulin.*

Over the Gospel Road in New Spain

BY BERTHA GRIMMELL JUDD

A week in advance of the meeting send out invitations printed on cardboard airplanes. Come hear us tell what we saw by airplane, when we went on a visit to our friends in New Spain. Add date, hour and place of meeting.

HYMN: "Love Divine, All Love Excelling."

SCRIPTURE: Psalm 126.

PRAYER: Thanksgiving for our missionaries among Spanish-speaking peoples and for the thrilling answers to their prayers during the past year. Pray that their present needs may be abundantly met and that they may have active cooperation through gifts and prayers of the churches at home.

HYMN: "Where Cross the Crowded Ways of Life."

Make an outline map on paper or blackboard of the countries in which our Spanish-speaking work is located. (*Rand McNally Co. have good outline maps.*) Mark the mission stations with varicolored pins or gummed stars or dots, using red for mission stations, yellow for schools and green for hospitals. See pp. 241-269. Having made this preparation before the meeting, the leader is ready to outline the tour.

LEADER: We do not have to travel far to find our landing fields in New Spain. We had scarcely gone aloft when we read the names of stations in our own country: New York City, Los Angeles, Denver. As we flew south we saw that Mexico, Cuba, Porto Rico, El Salvador and Nicaragua—five countries—had made preparation for our visit. (*Here name and point out the mission stations.*) At seven points along our journey we visited the splendid schools which are part of our enterprise in New Spain. Point out and name the schools. There were also two hospitals for the healing of the sick.

Some of our passengers on these airplane trips will share with us the things that most interest them. (Addresses should be bright and sketchy, limited to ten minutes each, hymns or recitations interspersed.)

1. (a) Mission and missionaries.
 - Mexico.—Luz Health (p. 256).
 - Porto Rico.—Carolina poverty, White Cross gifts at Christmas (p. 253).
 - Coamo, converts, large Sunday school (p. 254).
 - Caguas, scattered members (p. 255).
 - Yauco, missionary zeal (p. 262).
 - Ponce, self-support outstations, Sunday school (p. 263).
 - Cuba.—Guantanamo, self-help, needs (p. 248).
 - Nicaragua.—Managua, choir, gifts for hospital (p. 245).
 - United States.—New York City, branch Sunday schools (p. 266).
 - Los Angeles, growth (p. 265).
 - Denver, story of San Antonio (p. 267).
- (b) Two-minute talk on tobacco industry in our stations, followed by recitation: "The Tobacco Worker" (this must be done by someone who can render the poem intelligently and sympathetically).
2. (a) Schools and teachers. (*Speak of overcrowded condition, need of teachers, buildings, equipment.*)



INDIAN CHILDREN IN CHRISTMAS PAGEANT AT FALLON, NEVADA

- Mexico*.—Puebla, Colegio Howard (p. 260). Recruits for missionary service.
 Monterey, Colegio Internacional, Sunday school, new building (p. 251).
El Salvador.—Colegio Bautista, Santa Ana (p. 243). Varieties of service, prospect Colegio Bautista, San Salvador waiting list (p. 246).
Nicaragua.—Colegio Bautista, Managua, Francisco Mercado's testimony (p. 245).
Cuba.—Temple Bautista, Santiago (p. 250).
 (b) Missionary Training School: *Porto Rico*.—Villa Roble, Rio Piedras (p. 258).
Mexico.—Puebla, Colegio Howard, training for service (p. 260).
 3. Our Hospital Service: *Mexico*.—Puebla, Hospital Latino-Americano (p. 254). Little Julian.

Nicaragua.—Managua, Evelyn Briggs Cranska Memorial Hospital; p. 244: A day with Miss Curtis. Need.

HYMN: "We've a story to tell to the Nations."

CLOSING: Prayer of Consecration.

A fellowship hour may follow. Divide the company equally into two groups. To one distribute cards, each bearing the name of one of the missionaries in Spanish-speaking fields; to the other side distribute cards, each bearing the name of one of the places where a missionary is located. As an aid to conversation and sociability let the owners fit the cards one to another, as, Blackmore-Managua. During the month send a note of greeting to the missionary. Refreshments may consist of orangeade and wafers.

It is another evidence of the merging of this household into the life of the people with whom they were associated as Christian missionaries that this daughter, Effie, learned to speak first in Karen and for many years preferred it to English.

What is the memorial of a missionary's life? No institution or building can testify to the fact aright. The traveler might look upon some such testimonial and fail utterly to sense the thing which God had wrought through a life in that place. Even should the visitor inquire of some Karen whether he remembered Mrs. A. V. B. Crumb, he might be met with a blank look, or some muttered apology for ignorance. But let him inquire as to Mama Ulee, and he would covet the power to have his own name bring into the face of any human being such a light of inward joy and appreciation as would illumine the countenance of him who answered.

A New Dormitory in Iloilo

REV. A. E. BIGELOW wrote from Iloilo, shortly after his return to the Philippine Islands: "How glad we were to see the new dormitory for girls which had been erected during our absence on furlough. It is the first unit of reinforced concrete and a three-story home for 100 girls. By skilful maneuvering the two American teachers in charge have 51 in it now. This first unit has cost about \$10,000 and because the missionaries on the compound were so anxious to have it ready for this school year, they contributed a good amount from their own pockets. The rest of the money came from collections on the field, the sale of a house and lot in Jaro and some specifics from a few friends in the States. We sincerely hope

A Tribute to Mrs. A. B. V. Crumb

BY EARLE B. CROSS

Mrs. A. V. B. Crumb, missionary among the Karens in Burma since 1878, died in Toungoo, Burma, September 29, 1928, where she has spent her entire term of service of more than 50 years. She was one of a family of seven children, only three of whom survived childhood and the exigencies of life under such conditions as the pioneer missionaries in Burma had to endure. One of her brothers, Rev. Benjamin P. Cross, also served more than 50 years as a missionary in Burma, completing his life's work in 1924. Rev. Edmund B. Cross, D.D., father of Mrs. Crumb, went as a missionary to Burma in 1843. He lived to the ripe old age of 91 years, and for much of the time was stationed in Toungoo, working among the Sgaw Karens. Mrs. Crumb was named Julia Putnam after her mother, but her life was so assimilated into the life of the Karens that all who knew her came to use the Karen form of her name rather than the English. Hence she has always been known as Ulee rather than Julia. In such a touch as this is revealed the secret of her hold upon the Karens of Toungoo. They felt that she was one of their own.

The years between 1865 and 1878 Mrs. Crumb spent in the United States. She was graduated from the Packer Collegiate Institute in Brooklyn, N. Y., in 1874. In 1878, she accepted appointment under the Woman's Board with assignment to work with her father as a teacher in the school at Toungoo. Not long after her arrival in Toungoo, however, she was married to Rev. A. V. B. Crumb. Mrs. Crumb taught constantly. It has been said of her that very few Karens of that region who have had any schooling could be found who had not at some time or other been under the tutelage of Mrs. Crumb. Mr. Crumb did much touring and in his absence Mrs. Crumb was wont

to bear the burdens of the station activities.

The pioneer work of Mr. Crumb led him as one of the first to penetrate the region occupied by the savage Bwe Karens. It was a thrilling occasion when the first of these wild mountaineers found their way down to the mission station. Now the frontier of missionary activity in this region has been pushed far east and north, even beyond the border over into China. Was and Lahus are the wild strangers of pioneer missionary attention today. A generation ago, however, the Bwes were over the border line of missionary maps in Burma. So presses forward the host as signed with the cross of Christ.

Mrs. Crumb had one daughter born to her, who was sent to the United States for her education. Soon after her graduation she married David B. Lawton and remained in America. After the death of her husband, Mrs. Lawton joined her mother in Burma on her own account and remained there until her death in 1919.



MISSIONARIES IN THE PHILIPPINE ISLANDS AND THEIR FAMILIES

that it will not be more than four years before we get the rest of the building. We could fill it next June if it were ready. This year all of you will have an opportunity to help us with two more buildings by making the Judson campaign go over the top."

A Proposed Memorial Church

For 45 years the Christians in Nowgong, Assam, have worshiped in a crude and unsatisfactory church building. It was built in 1883 and has outlasted all other buildings of its type. Concerning the need of a new church building, Missionary F. G. Gilson writes:

Now, however, the white ants have done their work, the building has fallen into disrepair, and some early provision for a new house of worship has become imperative. The church building is in the middle of the Mission Compound in the best part of town. The better class of people nearby smile at the old building. It is among these better classes of educated citizens that there is opportunity of doing work at the present time. The first and most important use of the

church, however, will be as a place of worship for the girls from the Nowgong Girls' School and for the members of the local church and Christian community. A recent revision of the church membership roll reduced the number of members from about two hundred to ninety resident active members. A much larger community is served, however. Last Christmas morning when we visited all of the Christian homes we counted over a hundred boys and girls under twelve years of age. All these must be cared for by the church.

In past years many leaders have gone out from Nowgong to carry on the Lord's work in other places. The community is poor and unable to build a church of the type needed. They are willing to do their part and help. Ever since the death of Missionary P. H. Moore after 36 years of service in Nowgong the people have been saving money for a new church as a memorial to him.

The proposal is that of the 11,000 rupees needed for the building, 3,500 rupees be secured from the local church and 7,500 rupees from the Judson Fund.

swarm over the mountain like ants, and like ants began to lug their burdens—pieces of wood of all description—and deposit them in the back yard of the Chung Mei Home. At first they carried the wood in their arms; then suddenly there appeared stretchers, constructed by some of the more ingenious boys. Later these were replaced by wheelbarrows, also constructed by the boys. Old express wagon wheels, old scooter wheels and old bicycle wheels were pressed into service; and even wooden wheels appeared, constructed by our old Chinese cook, after the manner of the native wheelbarrow.

Gradually the mountain across the way began to melt and in the backyard of the Chung Mei Home there began to rise a new mountain. Then began the business of turning wood into gold. A small buzz saw was installed; a large buck saw and six hand saws brought into play, and the Chung Mei Wood Yard became a reality.

For two hours every day the larger boys sawed, the medium-sized boys carried wood to and from the saw, while the wee boys stacked it in neat piles. Nobody worked too hard; everybody was faithful; and all had a good time. In six weeks, the 45 little Chinese boys had converted the mountain into 850 sacks of fire-wood, ready for sale at fifty cents a sack.

And then came the great event—the event that has been held up through all these weeks as a promised reward for faithfulness—a two weeks' summer camp. And what a time we had! We made our headquarters at our own Chinese Christian Center at Locke, sleeping on the floor, with straw ticks and blankets for our bed, and cooking and eating in the building. Mrs. Chin Toy, our faithful Chinese "mother," went with us, which assured us of plenty of wholesome and well-cooked food. We fished and swam and marched and drilled and hiked, and came back to Berkeley brown as Indians and happy as the flowers in May. It was the unanimous opinion of the boys that they had enjoyed the best time they ever had.

But let it not be supposed that all the money for the wood was used on this vacation. No indeed. Every penny of profit made out of our wood yard is going to help pay for the land which the boys are buying as their contribution toward the future of Chung Mei Home. Our camp cost us very little, something like \$1.25 per boy.

Christmas at the Italian Baptist Church of the Transfiguration, Brooklyn, N. Y.

The Birthday of Christ is celebrated in our church with much enthusiasm and joy, beginning on Christmas Day. A



THE HOME LAND

The Mountain Went to Chung Mei

BY CHARLES R. SHEPHERD

As the soft light of an early summer evening cast its shadows over the city of Berkeley, California, I stood at the window of my office looking out upon a mountain—looking at it, but for the time being not seeing it. My mind was wrestling with a problem. I was troubled. I had just returned from visits into the fruit country, where I had gone in an effort to secure work for the boys of the Chung Mei Home. In past years we had found suitable and profitable employment in the berry fields of Sonoma County, but for the last two summers, owing to changes in the administration of the Home, this had been given up. Meanwhile the berry acreage had very greatly decreased and other groups had come in and occupied what remained of the field. Work in other fruit was to be had, but under such conditions as made it undesirable for boys of tender years. I was face to face with a problem—what to do with 45 active little Chinese boys during the long weeks of the summer vacation; how to keep them busy and happy and

give them, for a period at least, the benefits of camp and country life without a large expenditure of money.

Then something happened. My eyes began to focus upon the mountain which they had been looking at but not seeing. It was not a mountain of the usual sort, but one thrown up by human hands—a mountain of wood, large pieces and small, short pieces and long, odds and ends of all sizes and description, left-over wood, a by-product of the construction of a new factory. Here was an answer to my problem. Here was something to keep many boys busy for a long time. Left-over wood cut into convenient lengths and sizes means fire wood, and fire wood in this country means money. I must wait until morning for action, but the dream grew and before morning I had conceived the idea of a new and permanent enterprise for the Chung Mei Home—a Chung Mei Wood Yard as a means of employment for the boys and income for the Home.

My dream came true. Yes, we could have all the wood if we would carry it away; and so 45 Chinese boys, ranging in age from five to sixteen, commenced to

committee is appointed by the Bible school, consisting of young men who decorate the entire Church, the large trees, and arrange the electric lights; another committee is appointed to arrange the program for the little folks and with the pastor prepare the Christmas play, which must be a suitable dramatic presentation of the Christmas story, which the Italian people anticipate and truly enjoy.

The Christmas morning preaching service, with special music by the choir and the orchestra, is always very well attended and gives the real, true inspiration for the services which are to follow. On Christmas night the little boys and girls present their program of recitations, singing and short tableaux which greatly delight the parents and friends, after which the older boys and girls and men present the Christmas Cantata.

Several weeks are spent previous to Christmas in training the boys, girls and men. To each one is given a typewritten copy of the entire play, containing the parts and words of the songs. Costumes are kept from year to year, and additional ones made each year for the characters such as: The Pilgrims, the Shepherds, the Wise Men, King Herod, the Angel, Mary, Joseph, and others.

The first scene of the Cantata last year had an effective setting. Mary appears carrying a pitcher of water on the shoulder, entering her house. It is the hour of the evening prayer. While Mary is praying, the Angel appears singing the Annunciation. The last scene is the Baby in the manger, with Mary, Joseph, the Shepherds, the Wise Men, Pilgrims, and beyond, brightly shining, the Star of Bethlehem.

The next part of the program is the distribution of gifts to the children. Dolls to the girls and toys to the boys, with a box of chocolates to everyone. Our children are not so eager to receive presents from the Church or Sunday school as formerly, for they have captured the spirit of giving rather than receiving. A special offering is given by them for missions as well as by adults.

A day or two after Christmas, the little members of the Cradle Roll, with their mothers, are invited to a Christmas party in the afternoon, which is held in the Kindergarten room. A small tree is placed on the platform with gifts on and around it. After brief messages from the pastor and the missionary, the little ones play games, after which the roll is called and the children old enough are permitted to select their own gifts from the Christmas tree.

It seems as though at this time of the year the Christian Spirit becomes the Christmas Spirit and overflows with joy and thankfulness, for the divine message: "Peace on earth, good will to men," has touched the hearts of all.

Christmas at Brooks House

BY RHODA LUNDSTEN

Christmas at Brooks House begins days, yes, weeks ahead of the beloved holiday itself. Clubs, classes and most of all our religious services plan and arrange programs of a type that a culmination 'will be effected during the holiday season. This will give to the attendants at all our festivities a sense of the joyousness and blessedness of our Saviour's birthday. Already rehearsals for programs are being carried on with some group or other. The melody of carols is heard throughout the building and soon the brightness of Christmas decoration will be seen everywhere.

As Christmas week itself drew nearer last year, a party for parents and children at the regular Family Night started the gaieties. The program was furnished by the Moentitas, one of the girls' clubs. Next—the children of the day nursery and their mothers were entertained by the Girl Reserves of the High School. Christmas Eve the Sunday school had their special treat to which they brought

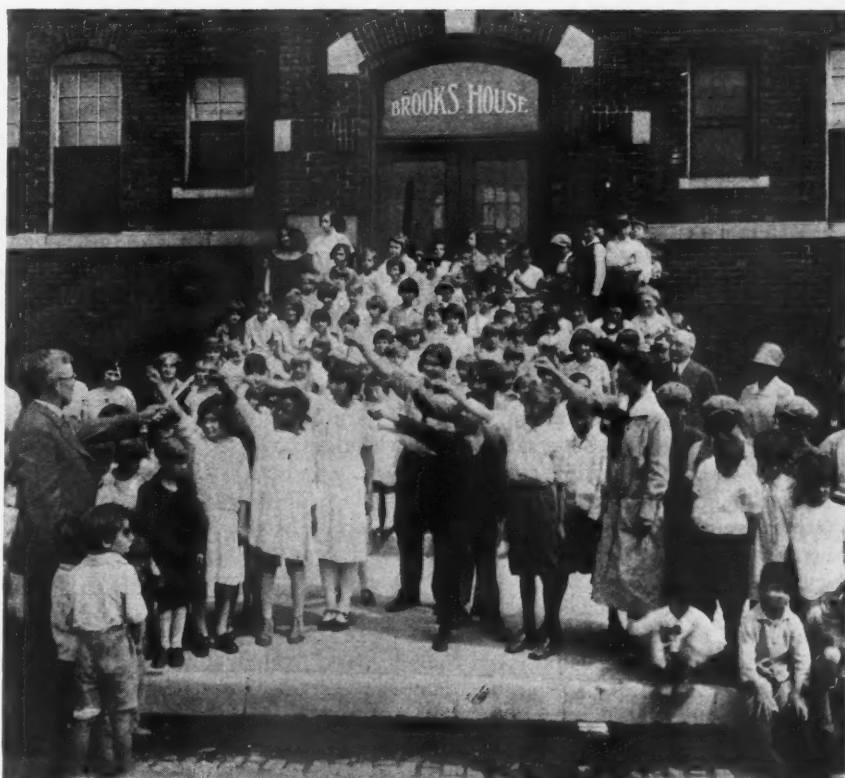
their parents. The primary department furnished a splendid program and at the very end who should appear but Santa himself with candy for all and a gift for each pupil—made possible by the generous boxes that had been coming in from the interested societies of the various churches.

Christmas night an elaborate pageant was presented to an appreciative audience. Our Mary, a young woman of the community who teaches in our Sunday school, took the part of Mary the Mother. With tears in her eyes she said, "Christmas never meant so much to me before."

On Community Night, two nights later, an audience of 350 enjoyed a program presented by the pupils of a Hammond dramatic teacher. A program of very high quality, which means much to these folks who are acquainted with so little of what is the better quality of entertainment in this country.

Each day one age group of either boys or girls were given a party in the gymnasium, the attendance being limited to those holding membership in the house.

A fitting end to the holiday festivities was the beautiful candle service of the Vesper groups on the night of New Year's Day. This service was led by one of our girls who is attending Denison College and was home for the holidays.



AN INTERNATIONAL FRIENDSHIP SERVICE AT BROOKS HOUSE

Around the Conference Table

Suggestions for Christmas Gifts

Subscription to *MISSIONS. Book of Remembrance*. Select some of the many interesting booklets for all ages from the Reading Contest list.

World Day of Prayer

FEBRUARY 15, 1929

The following materials to be used in connection with the observance of the World Day of Prayer are available at your nearest Literature Bureau.

Poster—paper, 14 x 22 inches, printed in black and two shades of red, 10c. each.

Seals—\$1.75 per 1,000. Suitable for use on personal letters or to seal gifts.

The "Call to Prayer"—free, to be used in advertising the Day of Prayer.

Program—"That They All May Be One"—2c. each, or \$1.75 per 100.

"Suggestions to Leaders" included free with each order of the Program.

The Latchstring

will bring thirty-one messages from the Baptist youth of the world during the month of January. Have you made your request for a copy? Ask your pastor about it. All information regarding the *Latchstring* can be secured by writing your State Headquarters.

Pennsylvania House Parties

BY KATHERINE M. PYLE

Two delightful House Parties were held this year, one at Mansfield, on the beautiful Susquehanna Trail, and another at Keystone Academy, Factoryville, on the Lackawanna Trail. The places selected were ideal. The State President proved a charming hostess, and the Atlantic District President served as a most competent dean. Mrs. Carrie A. Robinson, field representative of the Board of Missionary Cooperation, was most helpful in presenting the "up-to-the-minute" methods and information of our denomination. She is a real denominational expert. Mrs. Atkins from Africa was also with us.

Each day the sessions began with a devotional period led by one of our number. We had an enthusiastic song leader, Mrs. Richards of Scranton. The two study books were presented, the foreign book in the morning and the home book in the afternoon. Interesting features were constantly being added,

such as missionary addresses and stereopticon lectures. Pageants, sketches, posters, etc., were presented by various World Wide Guilds and women.

The warmth of the local women's hospitality still lingers with us. They were tireless in their efforts to have us comfortable and happy. We sang and prayed; we studied and were taught; we worked and played and laughed together each day. We came away having a better understanding of our work and of each other. We had had the great joy of doing so many different things together. Finally, we are better prepared for the work of the year, having had the privilege of this "mountain top" experience, and were deeply enriched spiritually.

Standard of Excellence Chart for Local Women's Societies

Have you one in your Woman's Society? It is a great help and incentive to have the points of the Standard of Excellence before the eyes of the women as they gather for their meetings and work. There are sixteen points on the Standard and each society attaining ten points is on the Honor Roll.

Please note! A change has been made in the first point of the Standard of Excellence by dropping the word "daily." The point now reads, "Every active member praying for the missionary enterprise." We are using the supply of charts we have on hand, and would suggest that each society make the change on its chart by blocking out the word "daily." If your organization does not own a chart, one may be secured from the nearest Literature Bureau for 15 cents.

Early Morning Prayer

"Unto you this day is born a Saviour, which is Christ the Lord," that Mighty One of whom Isaiah prophesied, the "Prince of Peace," Jesus, who "shall save His people from their sins." No sooner was the announcement made than the herald angel was joined by a heavenly chorus of praise, "Glory to God in the highest." Surely this is God's greatest glory. "Good will toward men." What better evidence of God's good will could come to us than in this: John 3:16?

The shepherds were possessed by: A present faith: "The thing is come to

pass." An immediate faith: "Let us now go." An active faith: "Let us now go." An urgent faith: "They came in haste." A rewarded faith: "And they found Mary and Joseph and the babe lying in a manger."

If there is anything in this world that requires haste, it is the call of God to Jesus Christ.

Faith turned to testimony: "And when they had seen it, they made known abroad the saying which was told them concerning the child."

PRAY: For the power of the Holy Spirit on all Christians, that there may be faithful seed sowing and an abundant harvest of souls.

"May the peace of God which passeth all understanding keep your hearts and thoughts in Christ Jesus!"

"Therefore"

BY MRS. F. A. NEWCOMB

"Therefore"—the strong word of conclusion and application. From the first call to discipleship heard and responded to by Peter and Andrew, those who walked with Him were continually hearing Him say "I have told you," "I will make you," "I will give you," "I have shown you." These precious things, these unspeakable riches, these all things, are for those who know Him, and as the culmination of all teaching and equipment given we hear Him say, "Therefore, go ye and teach all nations. Tell what I have told you. Share what I have given you."

The words of the Great Commission are not new to us, but the study of the "woman situation" in our churches leads us to see anew the command in "Therefore," and to acknowledge that we are ignoring it. We confess that out of each one hundred women enrolled in our churches only thirty are active in missionary societies. The seventy not enrolled are probably not vitally interested. They acknowledge the obligation of church membership, perhaps the stewardship of money, but the sharing and using of God's gifts to them of time, talent and personality are denied. "Therefore," the command is to use these gifts for Him. Thirty women truly exercised over the seventy uninterested ones would bring an incalculable force of hand-picked, choice workers into our missionary group; or, better still, would bring entire church memberships into active participation in the true ministry designed for the church—that of evangelizing the world.

"Go ye, therefore, and teach all nations" is our Lord's specific instruction to evangelize the whole world. This is the

supreme duty of the whole Church and can never be realized until there is definite soul-winning by every believer, and the same evangelism carried by our missionaries to the ends of the earth.

Every woman active in this form of service because she has a conviction that

the great need of the world is for the Saviour.

Most gracious Lord! so deal with me and with Thy whole Church that we may all be conscious of the gift of Thy Holy Spirit and THEREFORE be Thy witnesses.

Department of Missionary Education



BAPTIST SUMMER ASSEMBLY AT MONTOUR FALLS, N. Y.

Summer Assemblies Survey

The Department has finished its study of reports of the Baptist Assemblies and Summer Conferences of 1928 and finds a most satisfactory advance in the amount of missionary education embodied in the curricula of the various summer schools. It would require a great staff of educational secretaries to carry this work were it not for the fine cooperation given by the various boards. Missionaries of both Foreign and Home Societies, secretaries from the Board of Missionary Cooperation, including the Christian Americanization and Stewardship Departments, university pastors and a number of college professors and pastors accept appointments. Invariably the leaders report that their contacts with the young people in these summer gatherings have been both interesting and worthwhile.

The work grows from year to year. There were 115 mission classes in 1925, 131 in 1926, 183 in 1927, and 284 in 1928. The average attendance has risen from 4,972 in 1926 to 7,503 in 1928, even though the total attendance in the conferences has decreased by about 1,000 during the same period. Although special emphasis has been placed on the International Teacher Training diploma, the percentage of the total number attend-

ing the conferences who enrolled in mission study or methods classes rose from 45.9% last year to 54.9% this year.

Not only through class work but by means of addresses is the missionary message emphasized. This feature of the work has gained as larger representation has been secured. In 1925 there were reported 196 missionary addresses, 223 in 1926, 278 in 1927, and 327 in 1928. These addresses reach approximately the entire number of registered delegates.

Among young people 913 life decisions were reported. In addition a number accepted Christ as Saviour, and many must have experienced spiritual impulses which will be known only through a more devoted service in their own churches.

New M. E. Materials for the Local Church

CHRISTMAS SERVICE

Attention is called again to the new Christmas Service entitled, "Now Again at Christmas Time, He Speaks to Them in Their Own Language." This service in two parts, prepared by Rev. Frank M. Swaffield, is ready for Sunday schools and churches. It is free of charge.

"THE CLINIC OF A MISSIONARY DOCTOR"

This is an adaptation of "The Clinic of a Missionary Specialist," which brings

out some facts regarding our own Baptist work. The Doctor and Nurse have interviews with the following patients:

First Patient: Writer's cramps—Mrs. Do Enough.
Second Patient: Chills and fever—Mrs. No Interest.
Third Patient: Automobiliousness—Mrs. Butterfly.
Fourth Patient: Housemaid's knee—Mrs. One Track Mind.
Fifth Patient: Near-sightedness—Mrs. Near-sightedness.
Sixth Patient: Rheumatism and hardening of the arteries—Mrs. Back Number.
Seventh Patient: General debility—Mrs. Overworked.

October MISSIONS gave a list of Contest and Honor Point Winners without specifying that this was the list of the Children's World Crusade, which is one of the divisions in the National Reading Contest. This should reassure those who took the list for the adult or general division, and felt that credit was being wrongly given. We shall endeavor to see to it that no such chance for misunderstanding occurs in future.

A SHORT PAGEANT FOR CHRISTMAS

Mrs. R. W. Ramsay of Atchison, Kansas, has prepared an excellent candlelight pageant for Christmas. It can be used as the closing feature for either the prayer meeting or Sunday evening program at Christmas time. It requires not more than ten minutes. The title is "The Hidden Light." The characters are: The Spirit of Christianity, America, Japan, China, Burma, India, and an Indian, Immigrant and Negro. A copy of this pageant in typewritten form can be secured by sending ten cents to the Department of Missionary Education, 276 Fifth Avenue, New York.

THE PAWTUCKET SCHOOL OF MISSIONS

The First Baptist Church of Pawtucket, R. I., held in October and November another successful Church School of Missions. All three classes centered attention on Dr. Lerrigo's book, *The World Thrust of Northern Baptists*. Among the assembly speakers closing the prayer meeting hour with an inspirational address were Rev. G. Clifford Cress, of the Board of Missionary Cooperation; Rev. David M. Albaugh of the Foreign Mission Society, and Floyd L. Carr, Field Secretary of this Department. Rev. J. Willard Baker, a member of the executive committee of the Board of Missionary Cooperation, was chairman of the local committee.

HELPING INDIVIDUAL CHURCHES

The Department is making available to individual churches the services of its Field Secretary, Rev. Floyd L. Carr, for intensive missionary cultivation. Mr.

Carr is meeting church missionary committees, Sunday school leaders interested in missionary education, and workers among boys, with a view to introducing Schools of Missions, missionary education plans in the Sunday school, and a special training along missionary lines of our Baptist boys. The Atlantic seaboard is the territory where Mr. Carr is at present following this plan, and the states cooperating are Rhode Island, Massachusetts, Maine, New Hampshire, Pennsylvania and New Jersey. The results of this intensive method to date are very encouraging. The success of this program justifies its continuance and enlargement another year.

Institutes in Detroit

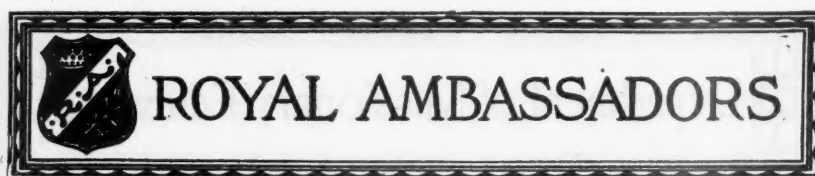
On November 19-21, regional missionary education institutes were held in Detroit under the direction of Rev. Ben T. Leonard. Inspirational addresses on "New Horizons" and "World Vision" were given by Rev. A. C. Hanna of Bassein, Burma, the grandson of Adoniram Judson, who has already given fourteen years to educational work in Burma. He is an able speaker and brought the present day problems vividly before his audiences. Conferences with special groups were conducted by Miss May Huston, Misses Alma and Mary Noble, and Mr. Carr.

The Church Missionary Committee

The Department of Missionary Education, with the Board of Missionary Cooperation, has prepared a valuable pamphlet on the Church Missionary Committee. This committee is one of the oldest Baptist institutions, and this pamphlet should be of special value to every Baptist church, large or small, in assisting this committee in its functioning for the mis-

sionary interests of the church. It suggests the committee personnel and work, both in its educational and promotional aspects. It offers suggestions also about stewardship cultivation and the distribution of missionary literature. No Church Missionary Committee should be without

this guide. A sample outline will be issued free of charge, and the pamphlet itself can be secured for 10c. For outlines and pamphlets apply to the Department of Missionary Education or Board of Missionary Cooperation, 276 Fifth Avenue, New York.



NEWS ITEMS

Past and prospective members of the Royal Ambassador Camp at Ocean Park will be interested to know of the steady progress in the development of the ath-

letic field, swimming pool and other camp features for 1929. The new ten-acre athletic field provides for much needed outdoor requirements. The committee in charge is looking forward to wooden huts to be built as memorials to living donors interested in the larger development of our boys' work.



SECRETARY FLOYD E. CARR WITH A GROUP OF ROYAL AMBASSADORS AT RAVEN ROCK, N. J.

letic field, swimming pool and other camp features for 1929. The new ten-acre athletic field provides for much needed out-

The Tri-State Camp at Raven Rock, N. J., will be held in 1929 and the committee is already at work upon the plans. A boys' camp will also be conducted at Oak Bluffs, Mass., during 1929, and Connecticut probably will have a similar camp.

Royal Ambassador chapters are being enrolled from various states, and interest in the Royal Ambassador cultivation seems to be steady and consistent. An excellent article appeared in the *Boston Transcript* of September 1st, telling of the Camp at Ocean Park, and a photograph of boys and faculty was reproduced. Copies of this article may be secured by writing the business manager, Rev. Willard L. Pratt, 19 Windermere Road, Boston, Mass.

A SPLENDID PROJECT FOR BOYS

Rev. Ralph A. Sherwood, pastor of the First Baptist Church of Salem, Mass., has prepared an instruction sheet on the



ROYAL AMBASSADORS' CAMP, RAVEN ROCK, N. J.



CLASS IN MISSIONARY HEROES, ROYAL AMBASSADORS' CAMP, RAVEN ROCK, N. J.

electrical wiring of a map of Palestine. The boys who studied Bible Geography at the Camp at Ocean Park carried home with them excellent ideas along this line. A metal pointer makes the contact to light the indicator. Leaders of boys can secure a copy of these instructions by writing to the Department of Missionary Education, 276 Fifth Avenue, New York.

HELPFUL BOOK FOR BOY WORKERS

Every leader of Royal Ambassador chapters and every alert boy should become acquainted with the thrilling missionary stories in *Hero Tales from Mission Lands*, by Nairne and Shepherd. The price of this book is \$1 and it may be or-

dered from the nearest Literature Bureau.

A CHURCH INTERESTED IN BOYS

The Norwood Baptist Church in Massachusetts, Rev. L. G. Van Leeuwen, pastor, has introduced an excellent plan for maintaining throughout the year a high standard of work in their Royal Ambassador chapter. The church has offered two prizes amounting to the cost of attending the Royal Ambassador Camp at Ocean Park, Me., for the best record in attendance, interest and activity during the year. Leaders of boys and Sunday school workers may find this experiment worth copying.

Know then:

Not as men build unto the Silent One,—
With clang and clamour,
Traffic or rude voices,
Clink of steel on stone,
And din of hammer;
Not so the temple of thy grace is reared.
But—in the inmost shrine
Must thou begin
And build with care
A Holy Place,
A place unseen,
Each stone a prayer.
Then, having built,
Thy shrine sweep bare
Of self and sin
And all that might demean;
And, with endeavor,
Watching ever, praying ever,
Keep it fragrant-sweet, and clean;
So, by God's grace, it be fit place—
His Christ shall enter and shall dwell
therein.

Not as in earthly fame—where chase
Of steel on stone may strive to win
Some outward grace—
Thy temple face is chiselled from within.

May the dear Lord make "Every Maid" in our Guild family a true daughter of the King—"All fair without—within!"

The Guild Girl's Promise! From the time God set His bow in the sky He has never failed His children. This year our special Guild gift is to be called the Rainbow Gift, the Guild Girl's Promise to her Denomination, and she will not fail. Jointly with the C. W. C. we are to carry the cost of the budget of the N. B. C. for one week of seven twelve-hour days—the working hours of each day. Our missionaries are not on an eight-hour schedule. The week—November 26-December 2—will be in the past when

WORLD WIDE GUILD

!! CHRISTMAS !!

What does it mean to you? What will you make it mean to the world?

The need of the world for Christ calls for a place in your memory. When you are selecting gifts for your friends remember to include Christ—make a gift commensurate with your love for Him. Send it through your church missionary treasurer to the State Headquarters, marked plainly "Christmas Offering."

"Every Maid"

BY JOHN OXENHAM

King's Daughter!
Wouldst thou be all fair
Without—within—
Peerless and beautiful,
A very Queen?



W. W. G. CHRISTIAN CENTER, SAN JUAN, PORTO RICO

you read these lines, but a few suggestions for "follow-up" work may not be amiss. The attractive Gift boxes you are to keep throughout the winter, but it is hoped that every Chapter will make monthly payments through the church treasurer to the state office. A flier called "Suggestions to W. W. G. Leaders" gives full and complete directions. If you have not yet received the flier or the Gift boxes write at once for both to your nearest Literature Bureau or to 218. This is the month when we remember those dear to us. As daughters of the King let us give Him our best on His birthday!

*Faithfully Yours,
Alma J. Noble*

Congratulations, Indiana

Why congratulations? Because three Chapters in the State qualified in the Reading Contest and sent in their report the first week in October. This is the first time any reports have come so early. The Chapters are the Junior Guild, First Church of Indianapolis, Teen-Age Guild of Bloomington, and one at Gullet's Creek Church, Needmore. Isn't that a great record?

Vermont's First House Party

If you have watched MISSIONS carefully you have realized that this is a year of first House Parties. Vermont and Western Massachusetts combined. It was held at Vermont Academy, Saxton's River, an ideal place, September 7-9. The program was planned jointly by Mrs. Knight, Guild secretary for Vermont, and Miss Mere Easton, secretary for Western Massachusetts. The general theme was "The Good Ship 'We,'" and

since the topics were so well worked out it may help others to read the list: All Aboard, Bon Voyage, Lighthouses, Deck of Sports, All Hand-in Deck (bed making), Ships in Distress, Chart and Compass, Noon Mess, Our Ships of State, Weighing Anchor, Singing on Deck. The idea lends itself to colorful effect and challenging appeal. The missionaries were Ann Sparks and Clara Barrows; the toastmistress, Eleanor Davison; and the worship service Sunday morning in charge of Helen Wallace. Helene Moore, secretary for Eastern Massachusetts, had Guild Methods. There was great enthusiasm and great eagerness for another next year. The picture shows only part of the group.

Rhode Island, Connecticut, and Eastern Massachusetts

These came the last two week-ends in September and it was a great pleasure for Alma Mater to attend all three. Similarity in program is inevitable but the theme topics were different in each. Miss Coy of Rhode Island worked out her program in her usual original and clever form, calling it the W. W. G. Ensemble and using all musical terms such as The Key Note, The Dominant Chord, Oriental Harmonies, B Sharp or Your Program will B Flat, Molto Allegro (to dining room), Te Deum Laudamus, Tuning Up, Recreation, Energico, Fresco, Furioso Volti Subito.

Miss Wing of Connecticut chose to build the Wall and drew many lessons from the old story of Nehemiah. Guild girls of Connecticut proved that they, too, "had a mind to work," for in response to previous requests for pledges on this year's quota, 103 bricks were actually put in place on her large chart of a Gateway Entrance to a Wall, and as each brick represented \$10 she was

rejoiced to have half her quota for the State pledge, \$1,030, for about half the Guild Chapters.

Miss Helene Moore of Eastern Massachusetts built her program on the idea of Noah and the Ark, using Biblical quotations for her topics. The keynote was, The Adventure, "And God said, make thee an Ark," etc.; "And God looked upon the earth" (two missionary talks); "And God remembered Noah" (morning prayers); "And it shall be for food for thee"; The Rainbow—"And I do set my bow in the sky" (banquet); "And Noah builded an altar unto the Lord" (Sunday Consecration Service).

Guild Secretaries are original thinkers and these three Rallies in many aspects



W. W. G., LINCOLN, NEB.

were absolutely different and yet the same spirit of consecration and loyalty to Jesus Christ pervaded each one. There were at each Rally outstanding Guild girls who are leaders in individual Chapters or Associations. There were at each devoted missionaries and honor guests from the District Board and the Board of Missionary Cooperation. The result of these contacts with the girls, who will dare to compute? A Guild House Party in action is a real experience in one's spiritual life.

Fall Styles in Guild Newspapers

Central District leads off this fall with three most attractive and meaty newspapers. Of course, they are mimeographed, but put together in rare good form. The one for the District is the "Tri-State Tatler," edited by the District secretary, Gladys Ferguson, and it is full of information about and for the three States in her District. "The Grab Bag," edited by Mary Holt Arey, is just for Illinois Guilders; while "Guild Gossip" is the organ of the Chicago City Union edited by Florence Obenland. The caption under the title reads:



W. W. G., PONCE, PORTO RICO

Wherein We Gather orth While Gossip of Chicago Girls

Attached to it was a copy of the new constitution and a letter from their special foreign missionary, Dr. Everham, of China.

The "North West Breeze," which is



MICHIGAN W. W. G. HOUSE PARTY

"Andy's" paper for her District, appears in a new pink cover and is made up in book form of fourteen mimeographed pages. It is par excellence.

"Guild Gleams" from Southern California has not arrived, but the "Guild Mirror" of Delaware Avenue Church, Buffalo, is attractive as ever.

Why not start something like this in your City, State or District? They are great for publicity. The beautiful verse heading our Guild Department was taken from Guild Gossip.

Traveling with a Field Secretary

As one travels through the country in autumn one hears, "What beautiful trees!" or "How fast and how beautifully the leaves are turning." True it is and wonderful, but a Guild Secretary sees something more—Guilds turning over new leaves and colorful new plans.

Chicago girls held a Leaders' Conference in September and their most colorful plan is the Rainbow plan of pledging, to be used in connection with the National Rainbow Gift plan. They have a large poster on which a rainbow is drawn, each inch of the rainbow representing an hour of the week we Guild girls have promised to support. As each Chapter pledges a minute, half-hour, or hour, or whatever amount they can pledge, a part of the rainbow is colored. The rainbow represents \$1,500, and they hope it will soon be entirely colored, as the entire amount is pledged. Why not have a rainbow in your own group?

Other new leaves are new activities calendars that are coming from many Guilds. One interesting teen-age calendar is in the form of a ship, another from Michigan, a sailboat. Two new senior calendars are, one in the form of a Guild Book, and another a metronome to beat time for the year. The covers are attractive, and inside they are chock-full of plans for the year—programs, plays, socials, hikes, Easter breakfast, banquets, White Cross meetings, children's parties, etc. Get a good calendar for your Chapter and put enough "peppermint" into it to carry your plans through.

Now, let's travel to Wisconsin. We are greeted enthusiastically by 43 girls at Janesville, 15 of them coming from Beloit. Lovely decorations and friendly smiling faces assure us of a hearty welcome. They are friendly Chapters planning initiations, vesper services, and other meetings together.

At La Crosse we meet 56 girls, from Ontario, Kendall and La Crosse. Kendall girls drove over 60 miles to the Rally. A treasure chest for their guest, diamond-shaped programs, and peppy songs make a pleasant evening. La Crosse Senior has the record of \$30 paid on their quota by the first of October.

Eau Claire girls are waiting to greet us with a lively teen-age group, just organized. It is one of the fine privileges of a Senior Chapter to assist in organizing a teen-age or Junior group.

"We're glad to meet you," "We're glad to greet you," and we meet at Superior-Duluth Rally. Wisconsin and Minnesota join hands in Guild work, forgetting their football enmity. It is a rollicking group, very anxious to do all it can. They have a treasure chest banquet. The programs are shaped like treasure chests, the offer-

ing is taken up in a chest, and the decorations of leaves and candles and the favors mean hours of patient work. West Duluth girls are indeed splendid hostesses and we will come again.

Mildred Davidson

Porto Rico's Fine Guilders

Christian Center,
Puerto de Tierra, San Juan, Sept. 19.

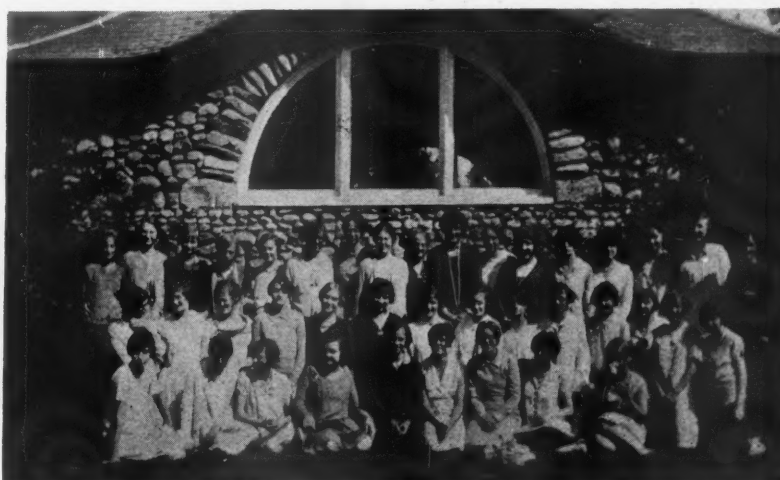
Dear Miss Noble: What do you think of this splendid group of W. W. G. girls? This snap was taken after one of our programs. Each girl told about the different organizations belonging to the N. B. C. and how the W. W. G. is intimately related with each. Our girls have a better conception of our denominational program now, and the "letters" W. A. B. H. M. S. or W. A. B. F. M. S., and W. W. G., etc., mean so much more.

We are holding weekly meetings. From this group our future leaders and our present volunteer workers come.

This organized group is also active in all the phases of the church work. All are Sunday school teachers; all are true missionaries. Our budget for the year includes local, home and foreign missionary contributions. Our Christmas work will be mostly for the lepers at our Leper Colony only a few miles away.

A disastrous hurricane has just brought sorrow and suffering. Great damage has been done. Thousands are homeless. Our girls are planning relief work among the poor of our church, although several of them have suffered greatly.

At the last business meeting the girls voted to buy rings but they feel that they ought to wait awhile now. Sincerely yours,
Lydia Huber.



WORLD WIDE GUILD HOUSE PARTY AT SAXTON'S RIVER, VERMONT, THE HOME OF VERMONT ACADEMY

A Business Guild's Report

The Business Girls' Guild of the United Baptist Church of Lowell, Mass., reports: Looking back over the past year we find we have finished our work as planned the first of the year. The 100 yards of hospital gauze was made up in four meetings and has been shipped to the Philippine Islands. In the Reading Contest we went over the top for the second year. Our reward, the picture of "The Good Shepherd," has been received and will be framed. We met our quota of \$20 for Eastern Massachusetts by free-will offerings taken at each meeting. Five of our members attended the House Party at Rockport last September.

We have held two outings and seven

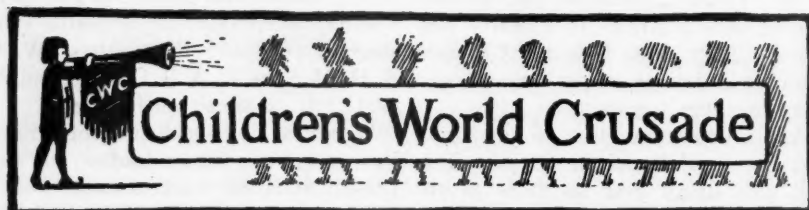
program meetings. Our program meetings with one exception have been held at the church, preceded by a lunch prepared by the girls. These lunches have had a threefold purpose—they enable the members to come right from work; the program and White Cross work are started earlier, thereby closing our meeting much earlier; and the friendly associations around the table have greatly increased our fellowship. One program meeting was held at the home of our Counsellor, and was enjoyed by all. Looking back over the past year and the other three years as president of our Guild there are happy memories of good times, interesting programs, and a band of happy, faithful Guild girls.

4. Shield stickers are now ready and will fill many needs. They are red shields outlined in white with the letters C. W. C. in white across the face of the shield. These will be splendid for place cards, invitations, letter paper and menus. Use them freely. There is a nominal price on them.

5. Have you made use of our stirring new story, "The Tiger and the Missionary?" It is capital and true. Give it on some pretext to every one of your Crusaders before the year is over. Price five cents.

Mary L. Noble.

218 Lancaster Ave., Buffalo, N. Y.



Joy to the World

"Unto us a Child is born; unto us a Son is given."

Often our joy in the Christ Child and all that His coming has meant of blessing to the world and to us in particular has eclipsed the sense of responsibility that should rest upon us to whom the Child has come.

At this season of the year it is good for us to think much of the joy and blessing that He brought and we do well to speak of it also. Let us remind our children frequently of the true meaning of Christmas and of the love of the Heavenly Father in sending the baby Jesus to live His life on earth, from a little baby to a grown man.

May the joy in the gift of the Father be equaled by the joy in the service we render.

The Tool Chest

1. Last month a leader from a rural community in New Hampshire told us that the librarian in the school was very glad to get the books recommended on the C. W. C. list. She is sure of good literature properly graded and full of broad interest. That makes more books available to Crusaders. Other leaders may suggest this to town or school librarians with profit to all concerned.

2. By this time the Story Telling Maps should be in your hands. If they are not, write immediately to your State secretary, or to Miss Noble for them. Then make them a big blessing to your chil-

dren and to the world children.

3. "Special Interests in Picture and Story." This is brand new. Instead of two stories on Kodak and Children of the Congo, we have five pictures of each printed on a beautiful sheet. This will be splendid for poster making and I hope some children will want to buy them for themselves. Price ten cents. These pictures are all taken by our Baptist missionaries and show our own work.

Getting Acquainted with Alaska and Africa

A very fascinating and successful way of getting acquainted with Alaska is by means of dramatization. I must tell you about the three dramatizations Mrs. E. S. Osgood used in her conference at Chicago.



CRUSADERS OF MITCHELL, IND., WITH MRS. STAPP, THEIR LEADER



KOBE SAN BEARS THE LOVE OF JAPANESE CHILDREN TO THE C. W. C.

1. *Signing the Treaty*.—Three or more boys are used, representing President of the United States, Secretary of State Seward, and the Russian Minister. There is a brief discussion of the treaty and \$7,200,000 by which the United States purchases Alaska. The Russian Minister and Secretary Seward sign the treaty; the state seal is affixed; and after shaking hands the group dismiss. The boys who take part in such a demonstration have this fact of history indelibly stamped on their minds.

2. *How Alaska Got Its Flag*.—A simple demonstration showing an Alaskan school room. Simple costumes were made of brown and red cloth, representing the Eskimo snow shirt, and old pieces of fur lined the hoods the children wore. The story as outlined in Session 9 of "Under the North Star" is used, and an Alaskan flag made by "Benny Benson."

3. *Giving Up the Raven's Hat*.—Based on Session 7. This dramatizes the scene where Kahtlian gives up the Raven Hat to the missionaries and takes the American flag as his totem and Jesus as his guide. In place of the Raven Hat, a totem was used and a Bible also used as well as the flag. The incidents are (1) Kahtlian tells story of Raven's Hat; (2) missionary tells story of Jesus, also of American flag and relationship to Alaskan; (3) Kahtlian gives up hat, and accepts flag and Bible. Those of us who saw this dramatized will always remember the words of the child who said "Here, take this old hat. It's no good. Throw it away if you want. I'll take the American flag for my totem and Jesus for my Saviour."

It is about time to begin our African study, so let us consider some of the ways of getting acquainted with Africa.

1. Learning simple Negro spirituals.

2. Early in year write to an African missionary. It would require less time for travel if you can write to a missionary on furlough.

3. Make an African village.

4. Make large African picture map (50c) or use small maps (2c) and illustrate with pictures cut from magazines showing people, animals, and products of Africa.

5. Trip to a museum to see African exhibit.

6. Posters showing Baptist missions in Africa.

7. Use of stereopticon pictures.

8. Note-books.—(a) A tour of Africa, showing pictures of Africa, gifts we take to them, products of Africa, wild animals, heroes of Africa, visits to Egypt and Capetown, and the Belgian Congo.



GABRIELLA LOUISA MOLINA, "OUR CUBAN JEWEL"

(b) Note-book illustrating the story "In the African Bush." (c) A diary of the study of Africa as taken up in class, illustrated with pictures. (d) Hero note-book, showing life of Moffat, Livingstone, Mackay, Mary Slisoe, or modern heroes—our Baptist missionaries.

9. Moving pictures of life of David Livingstone.

10. Dramatizations.

11. If possible, entertain a group of Negro children from a Baptist church.

12. Gifts for Africa.

How fascinating Africa becomes as we get acquainted by any one of these methods.

Mildred Davidson

BOYS' AND GIRLS' COLUMN

Mitchell, Indiana, October 2.

Dear Miss Noble: In our church we have a Junior organization of 36 members with Mrs. Stapp, our pastor's wife, as leader. It is hard to separate our C. W. C. work from our Junior B. Y. P. U. work as we are two in one. Three Sundays we do the work of a Junior B. Y. P. U. and every fourth Sunday we are a C. W. C.

We used the Mission Study Book of *Please Stand By* last winter. We used the airplanes for our money, and our collections increased so much we decided to do something extra. We are sending five dollars a month to a school in Sendai for the support of a girl in that school.

Last year we gave \$20.60 to missions. Up to the present we have sent \$30. We have four tithers and about twelve doing their daily Bible reading. Last Thanksgiving we sent a bushel basket full of fruit to the Salvation Army, and Christmas we sent them a basket full of toys.

We are studying "Under the North Star." We like it very much.

Five of our number, with our pastor and leader, attended the Assembly at Franklin, Indiana, for two days last summer. We enjoyed it very much and intend to go next year with a larger number. We hope to do better work this year than we have ever done.

We are sending a picture of our group. If you can use it in *MISSIONS*, we would be very glad.

Helen Day, Secretary.

☆☆☆

North Adams, Mass., October 8.

Dear Miss Noble: Last Monday we had our cheers and yells and I like them very much. We had our C. W. C. meeting also. Miss Spencer made a campfire. We all sat around it and told stories and ate peanuts after.

We have a librarian, and we have wonderful books to read. We have books of every land. Some of our boys today are making animals out of clay for our African Village.

We would like to hear what other boys are doing in their C. W. C. meetings.

Violet Sheldon.

☆☆☆

Dear Miss Noble: All the Crusaders are here today (North Adams, Mass.) and all have read your column in *MISSIONS*. I am writing to you to tell you I am very interested in the work of the C. W. C.

We had our meeting last week and it was very nice. Our study book is about Africa around the Campfire. Last week

we sat in the dark around an electric campfire that Miss Spencer, our faithful helper, had made. We told stories of the boys and girls and the missionaries of Africa.

We have very nice times together. I'll have to close now, with love to all the Crusaders of the world. A faithful Crusader, *Dorothy Collette.*

☆☆☆

Dear Miss Noble: I have read *The White Queen of Okoyong* from the C. W. C. Library.

As I read this story a responsibility is placed on my shoulders. It seems that something is calling to me in Africa, the Dark Continent.

As I read of the heroic struggle of Mary Slessor, I feel remorseful that I cannot be a missionary this instant. But I realize that I must complete my education before I can be one.

I feel that I would like to go into the unexplored parts and teach the Africans about the true God.

This heroic lady of years gone by still lives in the hearts of the Christian people of the world.

Harold Sweeney.

☆☆☆

South Haven, Mich., October 10.

Dear Miss Noble: I am sending you an invitation to our first meeting this fall.

My father, who is the pastor of the Baptist Church, says that "Loyalty Week" would not be complete without the Crusaders in it.

As I am the president of our Company, I called a meeting of the officers this afternoon and we made plans for our first meeting.

I still remember the things you told us at the Convention and hope to do better work this year.

We begin our study with "Under the North Star." I know it will be wonderful.

Last year we helped send a big box to Africa.

Mr. Metzger, when he was here from Africa, told us about his work there. He is going to visit us again this year.

We sent two Friendship Bags to Mexico this year.

We have a World Friendship Committee in our C. W. C. and we are going to ask our Public School Superintendent to have the grades send some.

My mother is our leader, Lois Malbone is our vice-president, Charles Hallock is our secretary, Russel Bradley is our treasurer. Yours very truly,

Gertrude Eileen Littell.



MISSIONS welcomes into the coloring contest any boy or girl in a Baptist Sunday school or in the C. W. C. Two prizes are offered—one for the best picture done by the boy or girl ten years of age and under, and the other for the best picture by the boy or girl from eleven to fifteen. The next best pictures will receive Honorable Mention. Send to MISSIONS, 276 Fifth Ave., New York.

Write Name, Address and Age Here:

.....
.....

Pictures must reach us by December 20:
Names of Prize Winners Will be Published in January issue.

Building Progress at the New Judson College

During the past year, construction of new buildings for Judson College on the new site at Kokine has been going forward rapidly. Some have been completed, and several more are nearing completion.

One of the men's dormitories, Willington Hall, was finished early in the summer, and students were able to enter the building in June. The dining hall was also complete except for minor adjustments in electric fittings and plumbing. Three weeks later foundations were laid for the entire group of class buildings and laboratories. Shortly thereafter construction of the women's dormitory was reported well advanced. In the words of Principal Wallace St. John, "It promises to be a noble building." A year will probably be required for its completion. In the meantime, the walls of three faculty residences have been rapidly rising, and it was hoped that they would be finished in November.

A letter from Dr. St. John, dated late in September, reported that the contract had been assigned for the steel work in all of the teaching buildings, that the roofs were being placed on the faculty residences, and that arrangements were being made for the laying of the corner-stones of the Administration Building and the Women's Dormitory early in November. Sir Charles Innes, Governor of the Province, will lay the corner-stone of the Administration Building, which is to be the center of the group of teaching buildings, and Lady Innes will lay the corner-stone of the Women's Dormitory. The ceremony was to take place during the meetings of the Burma Mission Conference. After a brief religious service, both Sir Charles Innes and Foreign Secretary J. C. Robbins, who is now in Burma, will make addresses.

All friends interested in the Judson Fund will learn of this construction with deep satisfaction. These buildings will mean much in increased facilities and better equipment for the wonderful work that is being done by Judson College for the Christianization of Burma.

Books Received

"Even Unto Bethlehem." The Story of Christmas. Henry Van Dyke. Scribners; \$1.50.
Madness of War. Harold S. Brewster. Harpers; \$2.
Tarbell's Teachers' Guide, 1929. Revell; \$2.
Under Frozen Stars. George Marsh. Penn Publishing Co.; \$2.
Gay Courage. Emilie Loring. Penn Publishing Co.; \$2.
The Wife of Pontius Pilate. Agnes Sligh Turnbull. Revell.
Deeds Done for Christ. Sir James Marchant. Harpers; \$2.50.

The Indians of South America and the Gospel. Alex Rattray Hay. Revell; \$1.75.
How to Sleep on a Windy Night. Joseph Bentley. Altamus Co.
Resident Orientals on the American Pacific Coast. Elliott Grinnell Mears. Univ. of Chicago Press. \$3.
Sons of Africa. Georgiana A. Gollock. Friendship Press; \$1.50.
Missionary Education in the Church. Herbert Wright Gates. Pilgrim Press.
Adventures in Visitation Evangelism. A. Earl Kernahan, D. D. Revell; \$1.50.
Kingdom Stories for Juniors. Elizabeth S. Whitehouse. Revell; \$2.
Prayer. Nancy A. Allen. Revell; \$1.
The Motives of Men. George A. Coe. Scribners; \$2.25.
Law or War. Lucia Ames Mead. Doubleday Doran Co.; \$1.75.

Christ and Society. Rt. Rev. Charles Gore, D. D. Scribners; \$2.
The Christian Experience of The Holy Spirit. H. Wheeler Robinson. Harper & Bros.; \$3.
Danger Ahead. Ralph Henry Barbour. Revell; \$2.
Black Treasure. Basil Mathews. Friendship Press. Cloth, 75c; paper, 50c.
Meet Your United States. Mary Jenness. Friendship Press. Cloth, \$1.00; paper, 60c.
The Call Drum. Mary Entwistle and Elizabeth Harris. Friendship Press; 75c.
Christ in the Poetry of Today. Elvira Slack. Woman's Press.
Pen Pictures on Calvary. Bernard C. Clausen. Revell; \$1.50.

A WIDOW'S GIFT

The following letter, accompanied by a money order for \$10.00, was recently received at Foreign Mission Headquarters.

I am enclosing money order for the Judson Fund. When I saw on the back cover of MISSIONS, "Judson Fund Must have help or go under," I said *it must not*. I am a widow, not very young nor very rich in worldly things, only 66 years old, but I do want to help. Some of this money I have been saving a long time. Part of it is the tithe on some birthday money that was given to me. Please use it where it is needed most, and with the Saviour's blessing on you in this great work.

Have you responded to the needs of the Judson Fund? The Christmas season is a good time to remember benevolent causes as well as your family and friends.

REMEMBER THE JUDSON FUND

For information concerning special projects and objectives in the Judson Fund write to Dr. P. H. J. Lerrigo or to Miss Janet S. McKay, 276 Fifth Avenue, New York City.

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A CHRISTMAS PRAYER

"O Lord, there sit apart in lonely places,
On this, the gladdest night of all the year,
Some stricken ones with sad and weary
faces,
To whom the thought of Christmas brings
no cheer.
For these, O Father, our petition hear,
And bring the pitying Christ-child very
near.
And there be tempted souls this night
still waging
Such desperate warfare with all evil
powers;
Anthems of peace, while the dead strife is
raging,
Sound but a mockery through their mid-
night hours.
For these, O Father, our petition hear,
And send Thy tempted, sinless Christ-
child very near."

A CHRISTMAS PROGRAM

The following outline sent in by Mrs. Claire M. Berry, of Minneapolis, may help some belated planners this season, or be kept for use in your next year-book: An appropriate devotional service was followed by the reading "The First Christmas," from Ben Hur. Several brief accounts were given of the way Christmas was spent on various mission fields in previous years, these being taken from *MISSIONS, Ocean to Ocean*, etc. A quartette punctuated the program with good old Christmas carols. Then there was a tree, wondrously fruited, to which each guest brought a gift destined to be sent to the Mexican school in Puebla, taking, in turn, as the procession filed past, an all-day-sucker for herself from the tree! A one-act play ended the meeting, the story showing how some women purchased very unusual ink, only to find that after it had dried on their Christmas cards and greetings it had written what they really thought instead of what they purposed to say—a prevarication-proof situation involving them in embarrassing difficulties.

A HOME-MADE CHRISTMAS PLAYLET

The women in the Granville (Ohio) church arranged an attractive sketch for the December meeting, adapting simple dialogue from a story called "Christmas

in Our Town," by Dorothy Giles, screens cleverly placed furnishing the basis of the scenery. On the platform were (1, at left) a pretty dining room with children playing on the floor, and (2, at right) a tiny bakery at whose window (a square cut through a screen) sits Mrs. Czerney, whose husband had sent for her and the children a year and a half previously after working long, lonely years to make them a new home in America. She runs the bakery, and while business has prospered, not one woman in town has made her acquaintance and she is heart-breakingly lonely. In the first scene, these two settings are concealed by a row of screens placed on the floor level, along the platform, and so decorated with bright cut-outs from catalogues, etc., as to appear like a line of store windows on Christmas Eve. Several shoppers gazing in at windows meet and have natural conversation, one dropping one of her paper parcels and spilling out cakes of a foreign, "Christmas-y" appearance which she explains she has just bought from the little bakery. It is decided that more of the same sort will be purchased for the next club meeting, this naturally introducing the subject of Mrs. Czerney, one woman being sympathetic and the other antagonistic, ending with, "America for Americans, I say: we don't need any foreigners to do our baking." The removal of the screens introduces the second scene, in the home of Mrs. Warren, the town leader in community service, just now preparing for the Christmas celebration. One of the women in Scene 1, dropping in on an errand, reveals the situation of the lonely foreigner, and Mrs. Warren resolves to make her community preparations include some recognition of the stranger in their midst. Scene 3 at the bakery window reveals Mrs. Czerney, weary after her day's baking, trying to rest as she sits watching the merry crowds outside and thinking of her far-away home on such an occasion. And when the lights shone out from the house next door where the sweet-looking woman lived and happy voices floated outward, Mrs. Czerney throws her apron over her head and breaks into uncontrollable sobs of loneliness. As she sits crying, there is a rap on the door and in walks Mrs. Warren with a tiny Christmas package which proves to contain a lovely

picture of the Christ-child. Friendly words come with it. Mrs. C. speaks very little English, but as best she can, she explains her loneliness and says this (love and friendly act in the name of Jesus) is a language everybody can understand. She turns on her tiny victrola and weeps happy tears as it plays, "Holy Night." The carolers have now arrived outside and take up the strain, singing all the stanzas, Mrs. Warren and Mrs. C.—the latter in foreign or broken words—joining heartily. Young girls from the Sunday school furnished the music and the close was both admonitory and touching.

CO-ORDINATING YOUR YEAR'S PROGRAMS

It seems hardly necessary to argue the superior values of a co-ordinated plan rather a kaleidoscopic one. The former fits into what we have proved to be normal human psychology—following successive links to what satisfied the mind as a well-articulated chain. The new year book of the Santa Ana, California, women's circle strongly illustrated this. Without taking space to give their apt quotations and captions, we will let you read topics, designations of luncheons and devotional titles, the effort being to link up all three at each meeting. (1) The Stewardship of Hospitality—"Thy Kingdom Come in Our Own Hearts;" Devotional, "The Great Woman with a Little Room"—2 Kings 4:8-10. This proved a heart-searching, evangelistic afternoon, each person pledging herself to increased missionary work. Favorite Dish Luncheon. (2) The Stewardship of Sewing—"Thy Kingdom Come in Our Own Country." Devotionals, "Dorcas, the Woman with a Needle"—Acts 9:36-39. Hoover Luncheon (exemplifying economy). (3) The Stewardship of Money. Topic, "On Earth, Peace." "Mary, the Woman with a Costly Offering"—John 12:3. Peace Luncheon. (4) The Stewardship of Time. Topic, "Thy Kingdom Come in Alaska." "Martha, the Woman with an Hour"—Luke 10:38-42. Eskimo Luncheon. (5) The Stewardship of the Family. Topic, "Thy Kingdom Come in Mexico," with Mexican music. "Hannah, the Woman with a Little Son"—1 Sam. 1:24-28. Neighborly Luncheon. (6) The Stewardship of the Gospel. Topic, "Thy Kingdom Come in Japan," with Japanese music. "The Woman of Samaria with a Message"—John 4:28-30. Cherry Blossom Luncheon. (7) The Stewardship of Faithfulness. Topic, "Thy Kingdom Come in China." "Ruth, the Woman with a Heart"—Ruth 1:15-18. Viola Hill Luncheon (with mission-

ary of that name as guest, and Oriental music). (8) The Stewardship of Business. Topic, "Thy Kingdom Come in India." "Lydia, the Woman with a Vision"—Acts 16:13-15. East Indian Luncheon. Indian Love Lyrics sung. (9) The Stewardship of Praise. Topic, "Thy Kingdom Come in Africa." "Elizabeth, the Woman with a Mission"—Luke 1:46-55. Negro Spirituals. Ethiopian Luncheon. (10) The Stewardship of Courage. Topic, "Thy Kingdom Come in the Philippines." "Esther, the Woman with a Patriotic Spirit"—Esther 4:13-16. Patriotic Luncheon (July Meeting). (11) The Stewardship of Devotion. Community Service Reports and Installation of Officers. "Mary Magdalene, the Woman with a Wonderful Experience"—Mark 16:9-10. Covered Dish Luncheon.

A PEEP INTO JANUARY

Instead of the airship, Evangel, or the wonderful Caravan of last January, we are told there will be "Three Hundred and Fifty Thousand House Parties" held by the Board of Missionary Cooperation in the interests of missionary information. While their exact plan is yet a secret, we are assured that it will be even more worth while than the projects we found so fascinating in the past two years. Of course you are going to push the plan, and should try to get the very most out of its unique values. The Forum Conductor's (imaginary) sanctum was flooded last February with communications telling how various churches had capitalized the Caravan. We are assured that whatever the new terms, the principles of last year's "over-and-above" observance will apply again. Here are some of them: In North Topeka, Kansas, the daily papers featured articles outlining the plan and tracing its development. Much added enthusiasm resulted. In Horton, of the same state, the town was divided into four districts and cottage prayer meetings held each Thursday night, the Chronicle being read and discussed. There was an average attendance of 75 each night. At Hamlin, Kansas, almost the entire membership of the church joined the Caravan. There were two illustrated lectures, one missionary play and several strong missionary sermons thrown in as extras. The Second Church, at Toledo, Ohio, divided its Caravan into four groups and each dramatized a section of the tour. Gillette, Wyoming, held a Caravan Campfire Jan. 12 and turned it into a delightful social-missionary event. At the first mission circle meeting of January, in Sunnyvale, California, the women voted to offer three prizes to

MISSIONS' PUZZLE PAGE



ORIGINATED AND DRAWN BY BERTHA FORBES BENNETT

SERIES FOR 1928. No. 11

Each of the above puzzles indicates what it represents. Somewhere in this issue will be found the answer to each of the puzzles. Can you guess them?

Prizes will be given, as follows, for the year 1928, January to December.

First Prize—One worth-while book (our choice) for correct answers to the 66 puzzles in the eleven issues of 1928.

Second Prize—A subscription to MISSIONS for correct answers to four puzzles in each issue. MISSIONS will be sent to any address.

Send answers to MISSIONS, Puzzle Department, 276 Fifth Avenue, New York.

Answers reaching us later than November 20th will not receive credit.

Answers to November Puzzles

- | | | |
|------------|-----------|----------|
| 1. Dowling | 3. Wik | 5. Bare |
| 2. Goudie | 4. Keyser | 6. Clark |

adults making the best rating on 50 questions based on the Chronicle, subscriptions to MISSIONS being the first prize, *The Baptist* the second, and a book, *The Baptist Heritage*, the third. A school teacher helped make out the quiz. Interest grew rapidly. The Sunday school superintendent took first honors, a young matron Sunday school teacher captured second, and a shut-in third. An eleven-year-old girl, while not winning a prize, had 68% of the questions right. "Echoes" of the Chronicle were utilized at the ensuing mission circle meeting. Send the Forum Conductor your plans for the January House Parties and she will broadcast them.

October Prize Winners

Johnnie Bushee, age 9, of Estherville, Iowa, wins first group prize for the October picture, and Lucy Keeler, age 12, of Saratoga Springs, N. Y., is the prize winner in the second group. On the Honorable Mention List are: Marjorie Colver, Ft. Collins, Colo.; Betty Crowther, Nampa, Idaho; Mildred Lollar, Toledo, Iowa; Freda Altic, Inglewood, Calif.; Virginia Jones, Kinderhook, Ill.; George Carr, Gregory, Mich.; Virginia Monroe, Elmira, N. Y.; Russell Zernichos, Millville, N. J.; Paul E. Smith, Le Elum, Wash.; Betty Bryant, Lead, S. Dak.; and Paul Fredricks, Cheyenne, Wyo.

Question Box Contestants, Attention!

In answer to many inquiries concerning the method of forwarding answers to the Question Box, we are printing below the rules which should be observed:

All answers should be written out. Giving page numbers alone will not entitle one to a prize. It is necessary to give the answer, and also the number of the page on which the answer is found. It is not necessary to repeat the question.

Write answers on a sheet of paper: i. e. do not list them in the margin beside the questions in the Question Box, as they are then apt to be illegible.

Write your name and address plainly with each set of answers. If a note accompanies the answers please write it on a separate sheet of paper.

Winners will be notified as promptly as it is possible to correct the answers. Those who are desirous of securing the January number of MISSIONS should see that their answers are sent in as early in December as possible, allowing sufficient time for their examination. Only those having correct answers to every question in each of the eleven issues, January to December inclusive, are entitled to a missionary book, selected by us. For 14 correct answers each month a year's subscription to MISSIONS will be awarded. Those entitled to the missionary book may receive a year's subscription instead of the book if they desire, but only one prize is given to each contestant.

Answers should be worked out individually. Where two or more in a group work together on the answers, only one set should be sent in and one prize will be awarded. All answers must reach us not later than February 1, 1929. Please see that sufficient postage is included. Last year many contestants failed to put on the required amount of postage, causing delay in delivery and considerable expense to our office.

☆☆☆

Attention W. W. W. Girls

In November MISSIONS Miss Noble said:

"I am happy to suggest a very charming Christmas story in booklet form, written and illustrated by Mrs. Charles Mathews, wife of the pastor of First Church, Topeka, Kansas. It is most attractively gotten out, with illuminated sketches, and the story itself has not only a Christmas, but also a strong missionary emphasis. It is called "Anneta," and may be ordered directly from Mrs. Mathews, 1331 Western Ave., Topeka. It would make a very suitable gift for a Guild Girl or any other thoughtful girl." Price, 50 cents prepaid.

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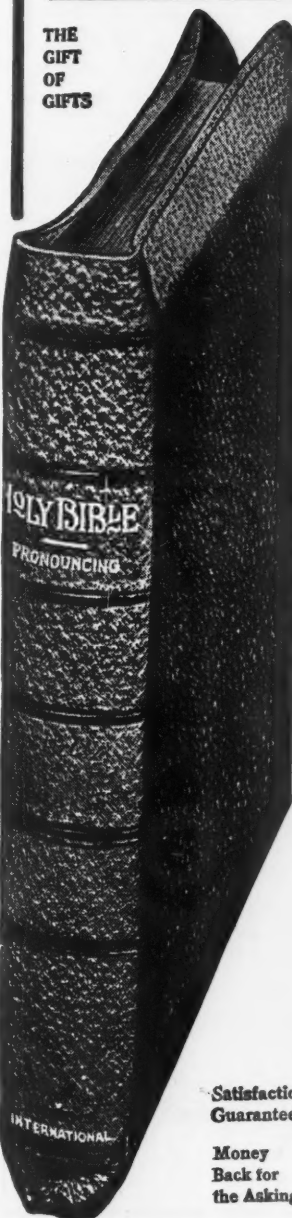
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and of Ar'pad? where are the go
Séph-ar-vá'im, Hě'ná, and I
have they delivered Sá-má'ri-a
mine hand?

35 Who are they among all the
of the countries, that have deli

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Mrs. William E. Ballard

Mrs. Amy W. Osgood of Oak Park, in a note of appreciation, described as the "best loved of all our missionary women throughout the Far West" Mrs. William E. Ballard, for the last five years administrative vice-president of South Pacific District and a member of the Board of Missionary Cooperation, whose death in Pasadena brought sorrow to all who knew her. Mrs. Ballard was the daughter of Rev. Samuel Baker, and her mother belonged to the same family as Dr. J. Y. Aitchison. Her family removed to California when she was a girl. She passed through many afflictions in the loss of brothers, husband and mother, but through it all had a source of unflinching joy. In her field in Southern California she won the love and confidence of all. She radiated a cheerful optimism, and her devotion to missionary service was an inspiration to many. She was a member of the First Church of Pasadena. A former pastor, Dr. Cummings, in his address, called her "the woman with the missionary heart." She will be greatly missed.

A Special Work

For some time the Administrative Committee of the Board of Missionary Cooperation has felt the need of a woman worker who could quietly visit Baptist women in their homes and present to them opportunities for service which call

for gifts over and above what they are making through their churches. The Executive Secretary of the Board was authorized to engage such a worker, and at its meeting on October 31st Miss Julia Ames Willard was presented to the Administrative Committee in this capacity, and expressed her deep interest in the new task which she is undertaking. Miss Willard brings to her work an experienced mind and an earnest desire to serve the missionary interests of the denomination. For twelve years she was General Secretary of the Y. W. C. A. in Kansas City, Kansas, and for the last year has been office manager of the Penn Mutual Life Insurance Company in the same city. She has a missionary background, having spent one year in the Orient, during which time she visited many of our Baptist mission stations. At another time she was a member of the Sherwood Eddy party which spent some months in Europe studying labor and social conditions.

Dr. Frederick E. Taylor's Opinion of Our Missionaries

(From the Calendar of the Baptist Temple, Los Angeles)

Dr. Frederick Taylor, of Indianapolis, whom we all learned to love this summer while he supplied our pulpit, is president of the American Baptist Foreign Mission Society. At a luncheon given him just before he left the city, in responding to an

introduction as president of that Society, he said, among other things:

It is an honor to be the President of the American Baptist Foreign Mission Society and I greatly appreciate it; but I have had another honor for over a dozen years that I have prized just as much, the privilege of being a member of the Foreign Board, and this has been a source of joy to my soul and an enrichment of spiritual life such as no other organization has given to me.

To be in frequent contact with our Secretaries in this work has meant much to me. To know them is to love them; and to meet with a Board that is composed of men who not only give freely of their time and ability, but in every time of crisis wait before God in prayer for wisdom, is an abiding inspiration.

Now I want to say a word about our missionaries. If there is a more consecrated, unselfish, hard-working body of men and women anywhere, I do not know them; but to know these missionaries, to know about their unselfish, heroic lives is to realize how far short some of us come who stay at home and talk sacrifice while they live it. For years I have met with the Candidate Committee and listened to many of our young people as they have told us about their call to the work, their ambition to be Foreign Missionaries, their statement of faith; and never once has one been sent out whose faith was not clear and satisfactory to me, and I count myself a conservative in matters of theology. More than this, out of eight hundred missionaries in all the years of my experience, I have only known of less than a dozen whose conduct or faith was ever questioned. Your Board seeks in every way to get only those men and women who are thoroughly consecrated to the task of leading people to Jesus Christ, and, no matter who it is that is going out, whether teacher or preacher or nurse or physician, the great question is "Are you going out to live and teach and preach Jesus Christ?" And, unless the candidate can answer that question satisfactorily, he is not sent out. We may err in judgment, for we are human; we may make mistakes occasionally in accepting men and women; but, in fifteen years I have not known a time when the Board as a whole did not prayerfully and earnestly seek wisdom from on High that those who were to be sent out might always be men and women with a real message.

Again let me say that my own soul has been richly blessed by contact with our secretaries and our missionaries and I am very glad for the rich experience which has been mine in these contacts.

A FUTURE FINANCIALLY SECURE

A friend nearly eighty years of age wrote us:

"I have a granddaughter. She said once in my hearing that she hoped if anyone left her anything, it would be left in trust so she couldn't spend it. She knows her faults. (Most people have the same faults—spend every cent they can lay hands on.) Of course I can bequeath it to her in a will, but I was thinking, 'Why not put it into an annuity for myself and her, so that when I am done she can have the income while she lives?'"

This friend carried out her plan. To the \$3,500 she already held with us in single life agreements in her own name, she added \$5,000 in survivorship agreements to cover her life and that of her granddaughter.

Would not such a plan fit your needs also? Write today to Home Secretary P. H. J. Lerrigo, 276 Fifth Avenue, New York City, for full information. All correspondence strictly confidential.

AMERICAN BAPTIST FOREIGN
MISSION SOCIETY

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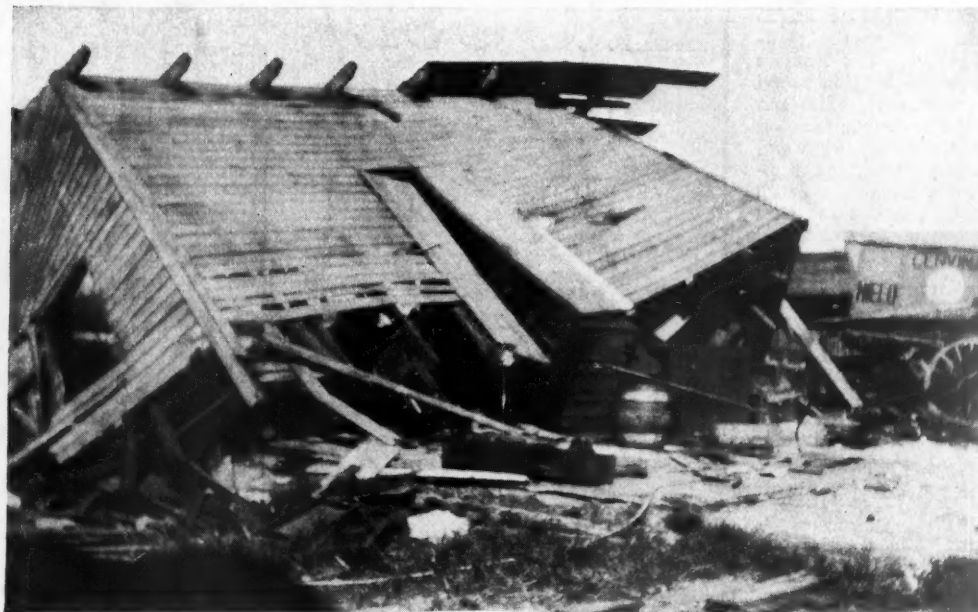
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